A Vindication

of some

PASSAGES

in a

DISCOURSE

Concerning

Communion with God.

From the Misrepresentations of

WILLIAM SHERLOCK,

Rector of St. George Buttolph-Lane.

By the Author of the said Discourse,

John Owen, D. D.

London, Printed for N. Ponder, at the Peacock in Chancery-Lane, 1674.

James moreland

His Book

Bought oct: 6: MDCCXLVII

1747

A VINDICATION

Of some

PASSAGES

IN A

DISCOURSE

Concerning

Communion with GOD.

IT is now near twenty years, since I wrote and publiſhed a Diſcourſe concerning *Communion with God*. Of what Uſe and Advantage it hath been to any, as to their furtherance in the deſign aimed at therein, is left unto them to judge, by whom it hath been perused with any candid diligence. And I do

know that multitudes of Persons fearing God, and desiring to walk before him in sincerity, are ready if occasion require to give Testimony unto the benefit which they have received thereby; as I can also at any time produce the Testimonies of Learned and Holy Persons, it may be as any I know living, both in *England* and out of it, who owning the Truth contained in it, have highly avowed its usefulness, and are ready yet so to do. With all other Persons, so far as ever I heard, it passed at the rate of a tolerable acceptation with Discourses of the same kind and nature. And however any thing or passage in it might not possibly suit the Apprehensions of some; yet being wholly practical, designed for popular edification, without any direct ingagement into things controversial, I looked for no opposition unto it or exception against it; but that it would at least be suffered to pass at that rate of allowance, which is universally granted unto that sort of Writings both of Ancient and Modern Authors. Accordingly it so fell out and continued for many years, until some

Persons

Persons began to judge it their Interest and to make it their business to cavil at my Writings, and to load my Person with Reproaches. With what little success as to their avowed designs, they have laboured therein; how openly their endeavours are sunk into contempt with all sorts of Persons pretending unto the least Sobriety or modesty; I suppose they are not themselves altogether unsensible. Among the things which this sort of Men sought to make an Advantage of against me, I found that two or three of them began to reflect on that Discourse, though it appeared they had not satisfied themselves what as yet to fix upon, their nibling Cavils being exceedingly ridiculous.

But yet from those Intimations of some Mens good will towards it, sufficient to provoke the Industry of such as either *needed* their Assistance, or *valued* their Favour, I was in expectation that one or other would possess that Province, and attempt the whole Discourse or some parts of it. Nor was I dissatisfied in my Apprehensions of that design. For being

earneſtly ſolicited to ſuffer it to be *Reprinted*, I was very willing to ſee what either could or would be objected againſt it, before it received another Impreſſion. For whereas it was Written now near twenty years ago, when there was the deepeſt Peace in the minds of all Men about the Things treated of therein, and when I had no Apprehenſion of any diſſent from the Principal Deſign, Scope, and Parts of it by any called Chriſtians in the World, the *Socinians* only excepted, (whom I had therein no regard unto) I thought it highly probable, that ſome things might have been ſo expreſſed as to render a Review and Amendment of them more than ordinarily neceſſary. And I reckoned it not improbable, but that from one malevolent Adverſary, I might receive a more inſtructive Information of ſuch eſcapes of Diligence, than I could do in ſo long a Time from all the more impartial Readers of it; for as unto the ſubſtance of the Doctrine declared in it, I was ſufficiently ſecure not only of its Truth, but that it would immoveably endure the rudeſt aſſaults of ſuch oppoſitions

ſitions as I did expect. I was therefore very well ſatisfied when I heard of the publiſhing of this Treatiſe of Mr. *Sherlock's*, which, as I was informed, and ſince have found true, was principally intended againſt my ſelf, and that Diſcourſe, that is, that Book, becauſe I was the Author of it, which will at laſt prove to be its only Guilt and Crime. For I thought I ſhould be at once now ſatisfied, both what it was which was ſo long contriving againſt it whereof I could give no conjecture, as alſo be directed unto any ſuch *miſtakes* as might have befallen me in matter or manner of Expreſſion, which I would or might rectify before the Book received another *Edition*. But upon a View and Peruſal of this Diſcourſe, I found my ſelf under a double ſurpriſal. For firſt in reference to my own, I could not find any thing, any Doctrine, any Expreſſions, any Words reflected on, which the Exceptions of *this Man* do give me the leaſt occaſion to alter, or to deſire that they had been otherwiſe either expreſſed or delivered; not any thing which now after near twenty years, which I do not ſtill e-

qually approve of, and which I am not yet ready to juſtifie. The other part of my Surpriſal was ſomewhat particular, though in Truth it ought to have been none at all. And this was with reſpect unto thoſe *Doctrinal Principles* which he manageth his oppoſitions upon. A ſurpriſal they were unto me, becauſe Wild, Uncouth, Extravagant, and contrary to the common Faith of Chriſtians; being all of them traduced, and ſome of them tranſcribed from the Writings of the *Socinians*; yet ought not to have been ſo, becauſe I was aſſured that an oppoſition unto that Diſcourſe could be managed on no other. But however the Doctrine maintained by *this Man*, and thoſe oppoſed or ſcorned by him, are not my ſpecial concernment. For what is it to me what the *Rector of* &c. Preacheth or Publiſheth, beyond my Common Intereſt in the Truths of the Goſpel with other Men as great ſtrangers unto him as my ſelf, who to my knowledg never ſaw him, nor heard of his Name till infamed by his Book. Only I ſhall take leave to ſay, that the Doctrine here publiſhed

lished and *Licensed* so to be, is either the Doctrine of the *present Church of England*; or it is not: If it be so, I shall be forced to declare that I neither have, nor will have any Communion therein, and that as for other Reasons, so in particular, because I will not renounce or depart from that which I know to be the True Ancient and Catholick Doctrine of this Church; if it be not so, as I am assured with respect unto many *Bishops* and other Learned Men, that it is not, it is certainly the concernment of them who preside therein, to take care that such kind of Discourses be not countenanced with the stamp of their publick Authority, lest they and the Church be represented unto a great disadvantage with many.

It was some Months after the publishing of this Discourse, before I entertained any thoughts of taking the least notice of it; yea I was resolved to the contrary, and declared those Resolutions as I had occasion. Neither was it until very lately, that my second Thoughts came to a compliance with the desires of some others,

thers, to consider my own peculiar concernment therein. And this is all which I now design; for the examination of the Opinions which this Author hath vented under the countenance of publick License, whatever they may think, I know to be more the concernment of other Men than mine. Nor yet do I enter into the Consideration of what is written by this Author with the least respect unto my self or my own reputation, which I have the satisfaction to conceive not to be prejudiced by such pittiful Attempts; nor have I the least desire to preserve it in the minds of such Persons as wherein it can suffer on this occasion. But the Vindication of some sacred Truths petulantly traduced by this Author seems to be cast on me in an especial manner; because he hath opposed them, and endeavoured to expose them to scorn as declared in my Book; whence others more meet for this work might think themselves discharged from taking notice of them. Setting aside this consideration I can freely give this sort of Men leave to go on with their Revilings and Scoffings until they are

weary

weary or aſhamed, which as far as I can diſcern upon Conſideration of their Ability for ſuch a Work, and their Confidence therein, is not like to be in haſte: At leaſt they can change their courſe, and when they are out of breath in purſuit of one ſort of calumnies, betake themſelves unto another. Witneſs the late malicious, and yet withal ridiculous Reports that they have divulged concerning me even with reſpect unto *Civil Affairs*, and their induſtry therein. For although they were ſuch as had not any thing of the leaſt probability or likelihood to give them countenance, yet were they ſo impetuouſly divulged, and ſo readily entertained by many, as made me think there was more than the common artifices of Calumny employed in their raiſing and improvement, eſpecially conſidering what Perſons I can juſtly charge thoſe Reports upon. But in this courſe they may proceed whilſt they pleaſe and think convenient; I find my ſelf no more concerned in what they Write or ſay of this Nature than if it were no more; But

Ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἐοίκας
ὄλε τε καὶ μέγα χαῖρε, Θεὸς νυ τοι ὄλβια δώη.

It is the Doctrine traduced only that I am concerned about, and that as it hath been the Doctrine of the Church of *England*.

It may be, it will be ſaid, (for there is no ſecurity againſt Confidence and Imodeſty backed with ſecular Advantages) that the Doctrinal Principles aſſerted in this Book are agreeable with the Doctrine of the Church in former Times, and therefore thoſe oppoſed in it, ſuch as are condemned thereby. Hereabout I ſhall make no long conteſt with them who once diſcover that their Minds are by any means emboldned to undertake the Defence of ſuch ſhameleſs Untruths. Nor ſhall I multiply Teſtimonies to prove the Contrary, which others are more concerned to do, if they intend not to betray the Religion of that Church, with whoſe Preſervation and Defence they are intruſted. Only becauſe there are Ancient Divines of this Church, who I am perſwaded will be allowed with the moſt to have known as well the Doctrine

ctrine of it, and as firmly to have adhered thereunto, as this Author, who have particularly ſpoken unto moſt of the Things which he hath oppoſed or rather reproached, I ſhall tranſcribe the Words of one of them, whereby he, and thoſe who employ him, may be minded with whom they have to do in thoſe things. For as to the Writers of the *Antient Church* there is herein no regard had unto them. He whom I ſhall Name is *Mr. Hooker*, and that in his Famous Book of *Eccleſiaſtical Policy*, who in the *5th* Book thereof and *56* Paragraph, thus diſcourſeth.

We have hitherto ſpoken of the Perſon and of the preſence of Chriſt. Participation is that mutual inward hold which Chriſt hath of us and we of him, in ſuch ſort that each poſſeſſeth other by way of ſpecial Intereſt, Property, and Inherent Copulation. And after the interpoſition of ſome things concerning the mutual in-being and Love of the Father and the Son, he thus proceedeth. *We are by Nature the Sons of Adam. When God Created Adam he Created us, and as many as are deſcended from Adam have in themſelves the Root out of which they Spring. The Sons*

of

of God we neither are, all, nor any of Us otherwise than only by Grace and Favour. The Sons of God have Gods own Natural Son as a second Adam from Heaven, whose Race and Progeny they are by Spiritual and Heavenly Birth. God therefore loving Eternally his Son, he must needs Eternally in him have loved and preferred before all others, them which are Spiritually sithence descended and sprung out of him. These are in God as in their Saviour and not as in their Creator only. It was the Purpose of his saving Goodness, his Saving Power, and his Saving Wisdom which inclined it self towards them. They which thus are in God eternally, by their intended admission to Life, have by Vocation or Adoption, God actually now in them, as the Artificer is in that Work which his hand doth presently frame. Life as all other Gifts and Benefits groweth originally from the Father, and cometh not to Us but by the Son, nor by the Son to any of Us in particular, but through the Spirit. For this cause the Apostle wisheth to the Church of Corinth the Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost: which three Saint Peter comprehendeth in one, the Participation

on of the Divine Nature. We are therefore in God through Christ Eternally, according to that intent and purpose whereby we are chosen to be made his in this present World, before the World it self was made. We were in God through the knowledg which is had of us, and the Love which is born towards us from Everlasting. But in God we actually are no longer than only from the Time of our Actual Adoption into the Body of his true Church, into the Fellowship of his Children. For his Church he knoweth and loveth, so that they that are in the Church are thereby known to be in him. Our being in Christ by Eternal foreknowledg Saveth us not, without our actual and real Adoption into the Fellowship of his Saints in this present World. For in him we actually are by our actual incorporation into that society which hath him for their head and doth make together with him one Body. (He and they in that respect having one Name) For which cause by vertue of this Mystical conjunction, we are of him and in him, even as though our very flesh and bones should be made continuate with his. We are in Christ because he knoweth and Loveth us even as parts of himself. No Man is actually in him but they in whom he actual-

ly

ly is. For he which hath not the Son of God hath not Life. I am the Vine and you are the Branches, he which abideth in Me and I in him, the same bringeth forth much Fruit; but the Branch severed from the Vine withereth. We are therefore adopted Sons of God to Eternal Life, by Participation of the only begotten Son of God, whose Life is the well-Spring and Cause of ours. It is too cold an Interpretation, whereby some Men expound our being in Christ, to import nothing else but only that the self-same Nature which maketh us to be Men, is in him and maketh him Man as We are. For what Man is there in the World which hath not so far forth Communion with Jesus Christ. It is not this can sustain the weight of such sentences as speak of the Mystery of our Coherence with Jesus Christ. The Church is in Christ as Eve was in Adam. Yea by Grace we are every of us in Christ, and in his Church, as by Nature we are in those our first Parents. God made Eve of the Rib of Adam; and his Church he formed out of the very flesh, the very wound and bleeding side of the Son of Man. His Body crucified and his Blood shed for the Life of the World, were the true Elements of that Heavenly being which maketh

us

us such as himself is of whom we come. For which cause the words of Adam *may be fitly the Words of* Christ *concerning his Church, Flesh of my flesh and Bone of my Bones; a true Native Extract out of mine own Body. So that in him, even according to his Manhood, we according to our Heavenly being, are as Branches in that Root out of which they grow. To all things he is Life, and to Men Light as the Son of God, to the Church both Life and Light Eternal by being made the Son of Man for us, and by being in us a Saviour whether we respect him as God or as Man.* Adam *is in us as an original Cause of our Nature, and of that Corruption of Nature which causeth Death.* Christ *as the Cause Original of Restauration to Life. The Person of* Adam *is not in us but his Nature, and the Corruption of his nature derived into all Men by Propagation.* Christ *having* Adam's *Nature as we have, but incorrupt deriveth not Nature but incorruption, and that immediately from his own Person into all that belong unto him... As therefore we are really partakers of the Body of Sin and Death received from* Adam, *so except we be truly partakers of* Christ, *and as really possessed of his Spirit,*

all we speak of Eternal Life is but a Dream. That which quickneth us, is the Spirit of the Second Adam, *and his Flesh that wherewith he quickneth. That which in him made our Nature uncorrupt was the Union of his Deity with our Nature. And in that respect the Sentence of Death and Condemnation which only taketh hold upon sinful flesh, could no way possibly extend unto him. This caused his Voluntary Death for others, to prevail with God and to have the force of an Expiatory Sacrifice. The Blood of Christ, as the Apostle witnesseth, doth therefore take away Sin, because through the Eternal Spirit he offered himself unto God without spot; as that which sanctifyed our nature in Christ, that which made it a Sacrifice available to take away sin, is the same which quickneth it, raised it out of the Grave after Death, and exalted it unto Glory. Seeing therefore Christ is in us as a quickning Spirit, the first degree of Communion with Christ must needs consist in the participation of his Spirit which* Cyprian *in that respect well termeth* germaniſſimam Societatem, *the highest and truest Society that can be between Man, and him which is both God and Man in One. These things Saint* Cyril *duly considering reproveth*

their

their Speeches, which taught that only the Deity of Christ is the Vine, whereupon we by Faith do depend as Branches, and that neither his Flesh nor our Body are comprised in this Resemblance. For doth any Man doubt but that even from the flesh of Christ our very Bodies do receive that Life which shall make them Glorious at the Latter Day, and for which they are already accounted parts of his Blessed Body? Our Corruptible Bodies could never live the Life they shall live, were it not that here they were joyned with his Body which is incorruptible, and that his is in ours as a Cause of Immortality, a cause by removing through the Death and Merit of his own flesh that which hindred the Life of Ours. Christ is therefore both as God and as Man that true Vine whereof we both Spiritually and Corporeally are Branches. The Mixture of his Bodily Substance with ours is a thing which the Ancient Fathers disclaim. Yet the Mixture of his Flesh with ours they speak of to signify what our very Bodies through Mystical Conjunction do receive from that Vital Efficacy which we know to be in his; and from Bodily Mixtures they borrow divers similitudes rather to declare the Truth than the manner;

of Coherence between his sacred and the sanctifyed Bodies of Saints. Thus much no Christian Man will deny, that when Christ sanctified his own flesh giving as God, and taking as Man the Holy Ghost, he did not this for himself only, but for our sakes, that the Grace of Sanctification and Life, which was first received in him, might pass from him to his whole Race, as Malediction came from Adam unto all Mankind. Howbeit, because the work of his Spirit to those Effects, is in us prevented by Sin and Death, possessing us before, it is of necessity, that as well our present Sanctification unto newness of Life, as the future restauration of our Bodies, should presuppose a participation of the Grace, Efficacy, Merit or Vertue of his Body and Blood; without which Foundation first laid there is no Place for those other operations of the Spirit of Christ to ensue. So that Christ imparteth plainly himself by degrees. It pleaseth him in Mercy to account himself incompleat and maimed without us. But most assured we are that we all receive of his fulness, because he is in us as a Moving and Working Cause, from which many blessed Effects are really found to ensue. And that in Sundry both kinds and Degrees, all tending to Eternal

Adam.

Happiness.

Happiness. It must be confessed, that of Christ working as Creator and as Governour of the World by Providence all are Partakers, not all Partakers of that Grace whereby he inhabiteth whom he Saveth. Again, as he dwelleth not by Grace in all, so neither doth he equally work in all them in whom he dwelleth. Whence is it (saith Saint Augustin) *that some be Holier than others are, but because God doth dwell in some more plentifully than in others. And because the Divine substance of Christ is equally in all, his Human Substance equally distinct from all, it appeareth that the participation of Christ, wherein there are many Degrees and Differences, must needs consist in such Effects, as being derived from both Natures of Christ really into us, are made our own, and we by having them in us are truly said to have him from whom they come: Christ also more or less to Inhabit and impart himself, as the Graces are fewer or more, greater or smaller, which really flow into us from Christ, Christ is whole with the whole Church and whole with every part of the Church, as touching his person, which can no way divide it self or be possest by Degrees and Portions. But the participation of Christ importeth, besides the pre-*

ſence of Chriſts Perſon, and beſides the Myſtical Copulation thereof with the parts and Members of his whole Church, a true actual Influence of Grace whereby the life which we live according to Godlineſs is his, and from him we receive thoſe perfections wherein our Eternal Happineſs conſiſteth. Thus we participate Chriſt partly by Imputation, as when thoſe things which he did and ſuffered for us are imputed unto us for Righteouſneſs; Partly by habitual and real Infuſion, as when Grace is inwardly beſtowed while we are on Earth, and afterwards more fully both our Souls and Bodies made like unto his in Glory. The firſt thing of his ſo infuſed into our hearts in this Life is the Spirit of Chriſt, whereupon becauſe the reſt of what kind ſoever do all both neceſſarily depend and infallibly alſo enſue, therefore the Apoſtles term it ſometimes the Seed of God, ſometimes the Pledge of our Heavenly Inheritance, ſometimes the hanſel or earneſt of that which is to come. From hence it is that they which belong to the Myſtical Body of our Savior Chriſt, and be in number as the Stars in Heaven, divided ſucceſſively by reaſon of their Mortal Condition into many Generations, are notwithſtanding coupled every one to Chriſt their

Head

Head, and all unto every particular person amongst themselves, in as much as the same Spirit which anointed the Blessed Soul of our Saviour Christ, doth so formalize, unite, and actuate his whole Race, as if both he and they were so many Limbs compacted into one Body, by being all with one and the same Soul quickned. That wherein we are partakers of Jesus Christ by Imputation are each equally unto all that have it. For it consisteth in such Acts and Deeds of his, as could not have longer continuance, than while they were in doing: nor at that very time belong unto any other but to him from whom they came; and therefore how Men either then or before or sithence should be made partakers of them, there can be no way imagined, but only by Imputation. Again a Deed must either not be imputed to any, but rest altogether in him whose it is, or if at all it be imputed, they which have it by Imputation must have it such as it is, whole. So that Degrees being neither in the personal presence of Christ, nor in the participation of those Effects which are ours by Imputation only, it resteth that we wholly apply them to the participation of Christs infused Grace: although even in this kind also the First beginning of

Life, the Seed of God, the First-Fruits of Christ's Spirit be without Latitude. For we have hereby only the being of the Sons of God, in which number how far soever one may seem to excel another, yet touching this that all are Sons, they are all Equals; some happily better Sons than the rest are, but none any more a Son than another. Thus therefore we see how the Father is in the Son and the Son in the Father, how both are in all things and all in them, what Communion Christ hath with his Church, how his Church and every Member thereof, is in him by Original Derivation, and he personally in them by Way of Mystical Association, wrought through the Gift of the Holy Ghost, which they that are his receive from him, and together with the same, what benefit soever the Vital Force of his Body and Blood may yield. Yea by Steps and Degrees, they receive the compleat Measure of all such Divine Grace as doth sanctify and save throughout, till the Day of their Final Exaltation to a state of Fellowship in Glory with him, whose partakers they now are in those things that tend to Glory.

This one Testimony ought to be enough unto this sort of Men, whilst they are at-

ny

ny consistency with their own Reputation. For it is evident that there is nothing concerning personal Election, Effectual Vocation, Justification by the Imputation of the Righteousness of Christ, Participation of him, Union of Believers unto and with his Person, Derivation of Grace from him, &c. which are so reproached by our present Author, but they are asserted by this great Champion of the Church of *England*, who undoubtedly knew the Doctrine which it owned and in his Days approved, and that in such words and Expressions as remote from the sentiments, or at least as unsavoury to the Palats of these Men, as any they except against in others.

And what themselves so severely charge on us in point of *Discipline*, that nothing be spoken about it until all is answered that is written by *Mr Hooker* in its Defence, may I hope not immodestly be so far returned, as to desire them that in point of *Doctrine* they will grant us Truce, until they have moved out of the way what is written to the same purpose by *Mr. Hooker*. Why do not they speak to him to *leave fooling*, and to *speak sense* as they do to others?

discipl

Doctrin

But

But let these things be as they are. I have no especial Concernment in them, nor shall take any farther notice of them, but only as they influence the Exceptions which this Author makes unto some passages in that Book of mine. And in what I shall do herein, I shall take as little Notice as may be of those *Scurrilous* and Reproachful Expressions which either his Inclination or his Circumstances induced him to make use of. If he be pleased with such a course of procedure, I can only assure him that as to my Concernment, I am not displeased, and so he is left unto his full Liberty for the Future.

The first thing he quarrels about is my asserting the Necessity of *Acquaintance with the person of Christ*, which Expression he frequently makes use of afterwards in a way of Reproach. The Use of the Word *Acquaintance* in this Matter is Warranted by our *Translation* of the Scripture, and that properly, where it is required of Us *to acquaint our selves* with God. And that I intended nothing thereby but the Knowledg of Jesus Christ, is evident beyond any pretence to the contrary to be suggested by

the

the most subtile or Inventive Malice. The Crime therefore wherewith I am here charged, is my Assertion that it is necessary that *Christians should know Jesus Christ*, which I have afterwards increased, by affirming also *that they ought to Love him*. For by Jesus Christ all the World of Christians intend the person of Christ, and the most of them, all of them, the *Socinians* only excepted, by his Person the Word made Flesh, or the Son of God Incarnate, the Mediator between God and Man. For because the Name Christ is sometimes used *Metonymically* to conclude thence that *Jesus Christ is not Jesus Christ*, or that it is not the Person of Christ that is firstly and properly intended by that name in the Gospel, is a lewd and impious Imagination. And we may as well make Christ to be only a *Light within us*, as to be the Doctrine of the Gospel without Us. This Knowledg of Jesus Christ, I aver to be the *only Fountain* of *all Saving Knowledg*, which is farther reflected on by this Author. And he adds (no doubt out of respect unto Me) *that he will not envy the Glory of this discovery unto its Author, and therefore honestly confesseth*

Christs Person 36.

x

only!

x i.e. putting one word for, or instead of another, e.g. He died by Steel, instead, that is a Sword

that he met with it in my Book. But what doth he intend? whither will Prejudice and Corrupt Designs carry and transport the Minds of Men? Is it possible that he should be ignorant that it is the Duty of all Christians to know Jesus Christ, to be acquainted with the person of Christ, and that this is the Fountain of all Saving Knowledg, until he met with it in my Book about *Communion with God*, which I dare say he looked not into, but only to find what he might except against? It is the Holy Ghost himself that is the Author of this Discovery, and it is the great Fundamental Principle of the Gospel. Wherefore surely this cannot be the Man's intention, and therefore we must look a little further to see what it is that he aimeth at. After then the Repetition of some Words of mine he adds as his sence upon them *pag.* 39. *So that it seems the Gospel of Christ makes a very imperfect and obscure Discovery of the Nature, Attributes, and the Will of God, and the Methods of our Recovery. We may throughly understand whatever is revealed in the Gospel, and yet not have a clear and Saving Knowledg of these things, until we get a more intimate*

Holy Ghost.

mate Acquaintance with the Perſon of Chriſt. And again pag. 40. *I ſhall ſhew you what additions theſe Men make to the Goſpel of Chriſt by an Acquaintance with his Perſon; and I confeſs I am very much beholding to this Author; for acknowledging whence they fetch all their Orthodox and Goſpel-Myſteries, for I had almoſt pored my Eyes out with ſeeking for them in the Goſpel, but could never find them; but I learn now that indeed they are not to be found there unleſs we be firſt acquainted with the Perſon of Chriſt.* So far as I can gather up the ſence of theſe looſe Expreſſions it is, that I aſſert a knowledg of the Perſon of Jeſus Chriſt, which is not revealed in the Goſpel, which is not taught Us in the Writings of *Moſes*, the *Prophets*, or Apoſtles, but muſt be had ſome other way. He tells me afterwards pag. 41. That I put in a Word *fallaciouſly* which expreſſeth the contrary, as though I intended another Knowledg of Chriſt than what is declared in the Goſpel. Now he either thought that this was not my Deſign or Intention, but would make uſe of a pretence of it for his Advantage unto an end aimed at, which what it was I know well enough, or

he thought indeed that I did affert and maintain ſuch a knowledg of the Perſon of Chriſt as was not received by Scripture-Revelation. If it was the firſt, we have an Inſtance of that new Morality which theſe new Doctrines are accompanied withal; if the latter, he diſcovers how meet a perſon he is to treat of things of this Nature. Wherefore to prevent ſuch ſcandalous Miſcarriages or futilous Imaginations for the future, I here tell him that if he can find in that Book, or any other of my Writings, any Expreſſion or Word or Syllable intimating any Knowledg of Chriſt, or any Acquaintance with the Perſon of Chriſt, but what is revealed and declared in the Goſpel, in the Writings of *Moſes*, the *Prophets*, and *Apoſtles*, and as it is ſo revealed and declared, and learned from thence, I will publiquely burn that Book with my own hands to give him and all the World Satisfaction. Nay I ſay more, if an Angel from Heaven pretend to give any other knowledg of the Perſon of Chriſt but what is revealed in the Goſpel, let him be accurſed. And here I leave this Author to conſider with himſelf, what was

the

the true occasion why he should first thus represent himself unto the World in Print by the avowing of so unworthy and Notorious a Calumny.

Whereas therefore by an *Acquaintance with the Person of Christ*, it is undeniably evident, that I intended nothing but that Knowledg of Christ which it is the Duty of every Christian to labour after, no other but what is revealed, declared and delivered in the Scripture, as almost every Page of my Book doth manifest where I treat of these things: I do here again with the good Leave of this Author assert, that *this knowledge of Christ is very necessary unto Christians, and the Fountain of all Saving* Knowledg whatever. And as he may if he please review the Honesty and Truth of that Passage pag. 38. *So that our Acquaintance with Christ's Person in this Mans Divinity signifies such a Knowledg of what Christ is, hath done and suffered for us, from whence we may learn those greater, deeper, and more Saving Mysteries of the Gospel, which Christ hath not expresly revealed to us*; So I will not so far suspect the Christianity of them with whom we have to do, as to think it necessary

labor after it.

ſary to confirm by Texts of Scripture either of theſe aſſertions, which whoever denies is an open Apoſtate from the Goſpel.

Having laid this Foundation in an equal Mixture of that Truth and Sobriety wherewith Sundry late Writings of this Nature, and to the ſame Purpoſe, have been ſtuffed, he proceeds to declare what deſperate Conſequences enſue upon the Neceſſity of that Knowledg of Jeſus Chriſt which I have aſſerted, addreſſing himſelf thereunto, pag. 40.

Many Inſtances of ſuch dealings, will make me apt to think that ſome Men, whatever they pretend to the contrary, have but little Knowledg of Jeſus Chriſt indeed. But whatever this Man thinks of him, an Account muſt one Day be given before and unto him of ſuch falſe Calumnies as his Lines are ſtuffed withal. Thoſe who will believe him that he hath almoſt *pored out his Eyes in reading the Goſpel* with a Deſign to find out Myſteries that are not in it, are left by me to their Liberty. Only I cannot but ſay that his way of Expreſſing the ſtudy of the Scripture is ſuch as becometh a Man of his Wiſdom, Gravity and Prin-

Principles. He will I hope one day be better acquainted with what belongs unto the due Inveſtigation of ſacred Truth in the Scripture, than to ſuppoſe it repreſented by ſuch Childiſh expreſſions. What he hath *Learned from me* I know not, but that I have any where taught that there are Myſteries of Religion that are not to be found in the Goſpel, unleſs we are firſt acquainted with the Perſon of Chriſt, is a Frontleſs and Impudent Falſhood. I own no other, never taught other knowledge of Chriſt, or acquaintance with his Perſon, but what is revealed and declared in the Goſpel; and therefore no Myſteries of Religion can be thence known and received before we are acquainted with the Goſpel it ſelf. Yet I will mind this Author of that whereof if he be ignorant, he is unfit to be a Teacher of others, and which if he deny, he is unworthy the Name of a Chriſtian; Namely, that by the Knowledge of the Perſon of Chriſt, the great Myſtery of God manifeſt in the Fleſh, as revealed and declared in the Goſpel, we are led into a clear and full underſtanding of many other Myſteries of

Grace and Truth which are all centred in his Perſon, and without which we can have no true nor ſound underſtanding of them. I ſhall ſpeak it yet again, that this Author if it be poſſible may underſtand it; or however, that he and his Co-partners in Deſign may know that I neither am nor ever will be aſhamed of it; that without the Knowledge of the Perſon of Chriſt which is our Acquaintance with him, as we are commanded to acquaint our ſelves with God, as he is the Eternal Son of God Incarnate, the Mediator between God and Man, with the Myſtery of the Love, Grace and Truth of God therein, as revealed and declared in the Scripture; there is no true uſeful Saving Knowledge of any other Myſteries or Truths of the Goſpel to be attained. This being the ſubſtance of what is aſſerted in my Diſcourſe, I challenge this Man, or any to whoſe pleaſure and Favour his endeavours in this kind are Sacrificed to aſſert and maintain the contrary, if ſo be they are indeed armed with ſuch a Confidence as to impugne the Foundations of Chriſtianity.

But

But to evince his Intention he transcribeth the ensuing passages out of my Discourse, pag. 41. *The sum of all true Wisdom and Knowledge may be reduced to these three Heads.* (1) *The Knowledge of God his Nature and Properties.*

(2) *The Knowledge of our selves with reference to the will of God concerning us.* (3) *Skill to walk in Communion with God. In these three is summed up all True Wisdome and Knowledge, and not any of them is to any purpose to be obtained or is manifested but only in and by the Lord Christ.*

This whole passage I am far from disliking upon this Representation of it, or any Expression in it. Those who are not pleased with this distribution of spiritual Wisdom, may make use of any such of their own wherewith they are better satisfied. This of mine was sufficient unto my purpose. Hereon this censure is passed by him. *Where, By, is fallaciously added to include the Revelations Christ hath made, whereas his first undertaking was to show how impossible it is to understand these things savingly and clearly notwithstanding all these Revelations God hath made of himself and*

his will by Moſes *and the Prophets and by Chriſt himſelf without an acquaintance with his perſon.* The fallacy pretended is merely of his own coyning; my words are plain and ſuited unto my own purpoſe, and to declare my mind in what I intend; which he openly corrupting or not at all underſtanding, frames an end never thought of by me, and then feigns fallacious means of attaining it. The knowledge I mean is to be learned *by Chriſt*, neither is any thing to be learned in him but what is learned by him. I do ſay indeed now whatever I have ſaid before, that it is impoſſible to underſtand any ſacred Truth *ſavingly* and *clearly* without the knowledge of the Perſon of Chriſt, and ſhall ſay ſo ſtill, let this Man and his Companions ſay what they will to the contrary; but that in my ſo ſaying I exclude the conſideration of the Revelations which Chriſt hath made, or that God hath made of himſelf by *Moſes* and the Prophets, and Chriſt himſelf, the principal whereof concern his Perſon, and whence alone we come to know him, is an Aſſertion becoming the modeſty and Ingenuity of this Author. But hereon

Chriſt's Perſon 27.

he

he proceeds and ſays, that as to *the firſt head he will take notice of thoſe peculiar Diſcoveries of the Nature of God of which the world was ignorant before, and of which Revelation is wholly ſilent, but are now clearly and ſavingly Learned from an Acquaintance with Chriſts Perſon.* But what in the mean time is become of Modeſty, Truth and Honeſty? Do men reckon that there is no Accompt to be given of ſuch falſifications? Is there any one Word or Tittle in my diſcourſe, of any ſuch knowledge of the Nature or Properties of God as whereof *Revelation* is wholly ſilent? What doth this Man intend? Doth he either not at all underſtand what I ſay, or doth he not care what he ſays himſelf? What have I done to him? wherein have I injured him? how have I provoked him that he ſhould ſacrifice his Conſcience and Reputation unto ſuch a Revenge? muſt he yet hear it again? I never thought, I never owned, I never wrote, that there was any Acquaintance to be obtained with any property of the Nature of God by the knowledge of the Perſon of Chriſt, but what is Taught and Revealed in the Goſpel;

from whence alone all knowledge of Christ, his Person, and his Doctrine, is to be Learned. And yet I will say again, if we Learn not thence to know the Lord Christ, that is, his Person, we shall never know any thing of God, our Selves, or our Duty, clearly and savingly (I use the words again, notwithstanding the Reflections on them, as more proper in this Matter than any used by our Author in his Eloquent Discourse) and as we ought to do. From hence he proceeds unto weak and confused Discourses about the Knowledge of God and his Properties without any Knowledge of Christ. For he not only tells us *what reason we had to believe such and such things of God, if Christ had never appeared in the World* (take care I pray that we be thought as little beholding to him as may be) *but, that Gods readiness to Pardon, and the like are plainly revealed in the Scripture, without any farther Acquaintance with the Person of Christ.* Pag. 43. What this *farther Acquaintance* with the person of Christ should mean, I do not well understand: It may be any *more Acquaintance* with respect unto *some* that is necessary.

neceſſary; It may be without any *more adoe* as to an acquaintance with him. And if this be his Intention, (as it muſt be if there be ſenſe in his words,) that God's readneſs to pardon Sinners is revealed in the Scripture without reſpect unto the Perſon of Jeſus Chriſt, it is a piece of *dull Socinianiſm*, which becauſe I have ſufficiently confuted elſe where, I ſhall not here farther diſcover the folly of. For a Knowledge of God's *Eſſential Properties* by the Light of Nature, it was never denyed by me, yea I have written and contended for it in another way than can be impeached by ſuch trifling Declamations. But yet with his good leave, I do yet believe that there is no *ſaving Knowledge* of or acquaintance with God, or his Properties, to be attained but in and through Jeſus Chriſt as revealed unto us in the Goſpel. And this I can confirm with Teſtimonies of the Scripture, Fathers, Schoolmen, and Divines of all ſorts, with Reaſons and Arguments, ſuch as I know this Author cannot Anſwer. And whatever great apprehenſions he may have of his Skill and Abilities to know God and his

Properties by the Light of Nature; now he neither knowes nor is able to distinguish, what he Learns from thence, and what he hath imbibed in his Education from an Emanation of Divine Revelation; yet, I believe there were as wise men as himself amongst those Ancient Philosophers concerning whom and their enquiries into the Nature of God, our Apostle pronounces those censures, *Rom.* 1. 1 *Cor.* 1.

But on this goodly Foundation he proceeds unto a particular Inference, pag. 44. saying; *And is not this a Confident Man to tell us that the Love of God to Sinners, and his Pardoning Mercy could never have entred into the Heart of Man, but by Christ; when the experience of the whole World confutes him? For whatever becomes of his new Theories, both Jews and Heathens who understood nothing at all of what Christ was to do in order to our Recovery, did believe God to be Gracious and Merciful to Sinners, and had reason to do so; because God himself had assured the Jewes that he was a Gracious and Merciful God, pardoning Iniquity, Transgressions and Sins. And those natural Notions Heathens had of God, and all those Dis-*

Diſcoveries God had made of himſelf in the works of Creation and Providence, did aſſure them that God is very Good, and it is not poſſible to underſtand what Goodneſs is, without pardoning Grace.

I beg his Excuſe; Truth and good Company will give a modeſt Man a little *Confidence* ſometimes. And againſt his Experience of the whole World, falſly pretended, I can oppoſe the Teſtimonies of the Scripture, and all the Ancient writers of the Church, very few excepted. We can know of God only what he hath, one way or other, revealed of himſelf and nothing elſe. And I ſay again that God hath not revealed his Love unto Sinners, and his Pardoning Mercy, any other way but in and by Jeſus Chriſt. For what he adds as to the knowledge which the *Jews* had of theſe things by *Gods Revelation* in the Scripture; when he can prove that all thoſe Revelations or any of them had not reſpect unto the Promiſed Seed the Son of God to be exhibited in the Fleſh to deſtroy the works of the Devil, he will ſpeak ſomewhat unto his Purpoſe. In the mean time, this inſertion of the conſideration

ſideration of them who enjoyed that Revelation of Chriſt, which God was pleaſed to build his Church upon under the old Teſtament is weak and impertinent. Their apprehenſions I acknowledge concerning the Perſon of Chriſt, and the ſpecialty of the work of his Mediation, were dark and obſcure; but ſo alſo proportionably was their Knowledge of all other Sacred Truths, which yet with all Diligence they enquired into. That which I intended is expreſſed by the Apoſtle, 1 *Cor.* 2. 9. *It is written Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man, the things which God hath prepared for them that Love him; but God hath revealed them unto us by his Spirit.* What a Confident Man was this Apoſtle, as to affirm that the things of the Grace and Mercy of God did never enter into the heart of Man to conceive, nor would ſo have done, had they not been revealed by the Spirit of God in the Goſpel through Jeſus Chriſt.

But this is only a Tranſient Charge, there inſues that which is much more ſevere, *pag.* 45. As for Inſtance he tells us, *that*

that in Christ, (that is, in his Death and Sufferings for our sins) *God hath manifested the Naturalness of this Righteousness (i. e. Vindictive Justice in punishing Sin) that it was impossible that it should be diverted from Sinners without the interposing of a Propitiation, that is, that God is so Just and Righteous, that he cannot pardon sin without satisfaction to his Justice. Now this indeed is such a Notion of Justice as is perfectly New, which neither Scripture nor Nature acquaints us with. For all Mankind have accounted it an Act of Goodness without the least suspicion of injustice in it, to remit injuries and offences without exacting any punishment; that he is so far from being Just, that he is cruel and savage who will remit no offence till he hath satisfied his Revenge.* The Reader who is in any measure or degree acquainted with these things, knows full well what is intended by that which I have asserted, It is no more but this; that such is the Essential Holiness and Righteousness of the Nature of God, that considering him as the Supreme Governour and Ruler of all Mankind, it was inconsistent with the Holiness and Rectitude of his Rule, and the

Glory

Glory of his Government, to pass by sin absolutely, or to pardon it without Satisfaction, Propitiation, or Atonement. This I said was made Evident in the Death and Sufferings of Christ, wherein God made all our Iniquities to meet upon him, and spared him not, that we might obtain Mercy and Grace. This is here now called out by our Author as a very dangerous or Foolish Passage in my Discourse, which he thought he might highly advantage his Reputation by Reflecting upon. But as the Orator said to his Adversary, *Equidem vehementer lætor eum esse me, in quem tu cumcuperes, nullam contumeliam jacere potueris, quæ non ad maximam partem civium conveniret.* So it is here fallen out; If this man knows not that this is the Judgment of the generality of the most Learned Divines of *Europe*, upon the matter of all who have engaged with any success against the *Socinians* one or two only excepted, I can pitty him, but not relieve him in his unhappiness, unless he will be pleased to take more pains in reading good Books, than as yet he appeareth to have done. But for the thing it self, and his Reflections

ons upon it, I ſhall obſerve yet ſome few things and ſo paſs on. As firſt, the oppoſition that he makes unto my Poſition is nothing but a crude Aſſertion of one of the meaneſt and moſt abſurd *Sophiſms* which the *Socinians* uſe in this Cauſe; Namely, *that every one may remit injuries and offences as he pleaſeth without exacting any Puniſhment.* Which as it is true in moſt Caſes of Injuries and offences againſt Private Perſons, wherein no others are concerned but themſelves, nor are they obliged by any Law of the Community to purſue their own Right; ſo with reſpect unto Publick Rulers of the Community, & unto ſuch Injuries and offences as are done againſt ſupreme Rule, tending directly unto the Diſſolution of the Society centring in it, to ſuppoſe that ſuch Rulers are not obliged to inflict thoſe puniſhments which Juſtice and the preſervation of the Community doth require, is a fond and ridiculous Imagination; deſtructive if purſued unto all Humane Society, and rendring Government an uſeleſs thing in the World. Therefore what this Author (who ſeems to underſtand very little of theſe things) adds

adds, *that Governours may ſpare or puniſh as they ſee Reaſon for it*; if the Rule of that Reaſon and Judgment be not that Juſtice which reſpects the Good and Benefit of the Society or Community; they do amiſs and ſin in ſparing and puniſhing, which I ſuppoſe he will not aſcribe unto the Government of God. But I have fully debated theſe things in ſundry writings againſt the *Socinians*, ſo that I will not again enlarge upon them without a more important occaſion. It is not improbable but he knows where to find thoſe Diſcourſes, and he may when he pleaſes exerciſe his skill upon them. Again, I cannot but remarque upon the Conſequences that he chargeth this Poſition withal, and yet I cannot do it without begging pardon for repeating ſuch horrid and deſperate Blaſphemies; pag. 46. *The Account* ſaith he, *of this is very plain, becauſe the Juſtice of God hath glutted it ſelf with Revenge on ſin in the Death of Chriſt, and ſo henceforward we may be ſure he will be very kind, as a Revengful man is when his Paſſion is over.* pag. 47, *The ſum of which is that God is all Love and Patience when he hath taken*

his

his full of Revenge, as others use to say that the Devil is very good when he is pleased. pag. 59, *The Justice and Vengeance of God, having their Actings assigned them to the full, being glutted and satiated with the Blood of Christ, God may,* &c. I desire the Reader to remember that the Supposition whereon all these inferences are built is only that of the Necessity of the Satisfaction of Christ with respect unto the Holiness and Righteousness of God as the Author of the Law, and the supream Governour of Mankind. And is this Language becoming a Son of the Church of *England*? Might it not be more justly expected from a *Jew* or a *Mahumetan*, from *Servetus* or *Socinus*, from whom it is borrowed, than from a Son of this Church, in a Book published by Licence and Authority? But it is to no purpose to complain; those who are pleased with these things let them be so. But what if after all, these impious Blasphemous consequences do follow as much upon this Author's opinion as upon mine, and that with a greater shew of Probability? And what if forgetting himself within a few Leaves, he says the very same

thing

thing that I do, and casts himself under his own severest Condemnation? For the first, I presume he owns the Satisfaction of Christ, and I will suppose it until he directly denies it; therefore also he owns and grants that God *would not pardon any sin*, but upon a supposition of a previous satisfaction made by Jesus Christ. Here then lies all the difference between us; that I say God could not with respect unto his Holiness and Justice as the Author of the Law and Governour of the World, pardon sin absolutely without Satisfaction; he says that although he might have done so without the least diminution of his Glory, yet he *would not*, but would have his Son by his Death and suffering to make Satisfaction for Sin. I leave it now not only to every learned and impartial Reader, but to every Man in his Wits who understands common sense, whether the Blasphemous Consequences which I will not again defile Ink and Paper with the Expression of, do not seem to follow more directly upon his Opinion than mine. For whereas I say not, that God requireth any thing unto the Exercise of Grace and Mercy but what

what he grants that he doth ſo alſo. Only I ſay he doth it becauſe requiſite unto his Juſtice, he becauſe he choſe it by a free Act of his Will and Wiſdom when he might have done otherwiſe without the leaſt diſadvantage unto his Righteouſneſs or Rule, or the leaſt Impeachment to the Glory of his Holineſs, the odious Blaſphemies mentioned do apparently ſeem to make a nearer approach unto his Aſſertion than unto mine. I cannot proceed unto a farther Declaration of it, becauſe I abhor the Rehearſal of ſuch horrid Prophaneneſs. The Truth is, they follow not in the Leaſt (if there be any thing in them but odious Satanical Exprobrations of the Truth of the Satisfaction of Chriſt) on either Opinion; though I ſay this Author knows not well how to diſcharge himſelf of them. But what if he be all this while only roving in his Diſcourſe about the things that he hath no due comprehenſion of, merely out of a tranſporting deſire to gratifie himſelf and others in traducing and making Exceptions againſt my Writings! What if when he comes a little to himſelf and expreſſeth the Notions that

 have

have been inſtilled into him, he ſaith expreſly as much as I do, or have done in any place of my writings? It is plain he doth ſo, *pag.* 49. in theſe words: *As for ſin, the Goſpel aſſures us that God is an irreconcileable Enemy to all Wickedneſs, it being ſo contrary to his own moſt Holy Nature, that if he have any love for Himſelf, and any eſteem for his own Perfections and Works, he muſt hate Sin which is ſo unlike himſelf, and which deſtroys the beauty and perfection of his Workmanſhip. For this End he ſent his Son into the World to deſtroy the works of the Devil*, &c. Here is the Subſtance of what at any time in this Subject I have pleaded for. God is an *irreconcileable Enemy to all wickedneſs*, that it *is contrary to his Holy Nature*, ſo that he *muſt hate it*, and therefore ſends his Son, &c. If Sin be contrary to Gods Holy Nature, if he muſt hate it unleſs he will not Love, himſelf nor value his own perfections, and therefore ſent his Son to make Satisfaction, we are abſolutely agreed in this matter, and our Author hath loſt *operam & oleum* in his attempt. But for the matter it ſelf, if he be able to come unto any con-

consistency in his thoughts, or to know what is his own mind therein; I do hereby acquaint him, that I have written one intire Discourse on that Subject, and have lately reinforced the same Argument in my Exercitations on the Epistle to the *Hebrews*, wherein my Judgment in this Point is declared and maintained. Let him attempt an Answer if he please unto them, or do it if he can. What he farther discourseth on this Subject, pag. 46, 47. consisteth only in odious Representations and vile Reflections on the Principal Doctrines of the Gospel, not to be mentioned without offence and Horrour. But as to me he proceeds to except after his Scoffing manner against another Passage, pag. 47, 48. *But however sinners have great Reasons to rejoyce in it, when they consider the Nature and End of God's Patience and forbearance towards them,* viz. *That it is God's taking a Course in his Infinite Wisdom and Goodness that we should not be destroyed notwithstanding our Sins; that as before the least Sin could not escape without Punishment, Justice being so natural to God, that he cannot forgive without Punishing: So the Ju-*

ſtice of God being now ſatisfied by the Death of Chriſt the greateſt Sins can do us no hurt, but we ſhall eſcape with a notwithſtanding our Sins, this it ſeems we learn from an Acquaintance with Chriſt's Perſon, though his Goſpel inſtructs us otherwiſe, that without Holineſs no Man ſhall ſee God. But he is here again at a Loſs, & underſtands not what he is about. That whereof he was diſcourſing, is the neceſſity of the Satisfaction of Chriſt, and that muſt be it which he maketh his Inference from. But the Paſſage he inſiſts on, he layes down as expreſſive of the End of *God's Patience* and forbearance towards Sinners, which here is of no Place nor Conſideration. But ſo it falls out that he is ſeldom at any agreement with himſelf in any Parts of his Diſcourſe; the Reaſon whereof I do ſomewhat more than gueſs at. However, for the Paſſage which he cites out of my Diſcourſe, I like it ſo well, as that I ſhall not trouble my ſelf to inquire whether it be there or no, or on what occaſion it is introduced. The Words are, *that God hath in his Juſtice, Wiſdome and Goodneſs taken a Courſe that we ſhould not be deſtroyed, notwithſtanding our Sins,*

that

(that is to ſave Sinners) *for he that believeth although he be a Sinner, ſhall be ſaved; and he that believeth not, ſhall be damned,* as one hath aſſured us, whom I deſire to believe and truſt unto. If this be not ſo, what will become of this Man and my ſelf, with all our Writings; for I know that we are both Sinners; and if God will not ſave us, or deliver us from deſtruction notwithſtanding our Sins, that is, pardon them through the bloodſhedding of Jeſus Chriſt, wherein we have Redemption even the forgiveneſs of Sins, it had been better for us that we had never been born. And I do yet again ſay, that God doth not, that he will not pardon the leaſt Sin without reſpect unto the Satisfaction of Chriſt, according as the Apoſtle declares, 2 *Cor.* 5. 18, 19, 20, 21. And the Expreſſion which muſt be ſet on the other ſide, on *the ſuppoſition thereof the greateſt Sin can do us no harm*, is this Mans addition, which his uſual reſpect unto Truth hath produced. But withal, I never ſaid, I never wrote, that the only ſuppoſition of the Satisfaction of Chriſt is ſufficient of it ſelf to free us from Deſtruction by Sin.

There is moreover required on our Part, *Faith* and *Repentance*, without which we can have no Advantage by it, or Interest in it. But he seems to understand by that Expression *notwithstanding our Sins*, though we should live and dye in our Sins without Faith, Repentance, or New-Obedience. For he supposeth it sufficient to manifest the Folly of this Assertion, to mention that Declaration of the mind of Christ in the Gospel, that *without Holiness no Man shall see God.* I wonder whether he thinks that those who believe the Satisfaction of Christ, and the Necessity thereof, wherein God made him to be Sin who knew no Sin, that we might be made the Righteousness of God in him, do believe that the Personal Holiness of Men is indispensibly necessary unto the pleasing and enjoyment of God: If he suppose that the Satisfaction of Christ and the necessity of our Personal Holiness are really inconsistent, he must be treated in another manner; If he suppose that although they are consistent, yet those whom he opposeth do so trust to the Satisfaction of Christ, as to judge, that Faith, Repen-

Repentance and Holineſs are not indiſpenſibly neceſſary to ſalvation, he manifeſts how well skilled he is in their Principles and Practices. I have always looked on it as a piece of the higheſt diſingenuity among the *Quakers*, that when any one pleads for the Satisfaction of Chriſt or the Imputation of his Righteouſneſs, they will clamorouſly cry out and hear nothing to the contrary, *yea you are for the Saving of polluted, defiled Sinners; let men live in their Sins and be all foul within, it is no matter, ſo long as they have a Righteouſneſs and a Chriſt without them.* I have I ſay always looked upon it as a moſt diſingenuous procedure in them, ſeeing no one is Catechiſed amongſt us, who knoweth not that we preſs a neceſſity of Sanctification and Holineſs, equal with that of Juſtification and Righteouſneſs. And yet this very courſe is here ſteered by this Author. Contrary to the conſtant Declaration of the Judgments of them with whom he hath to do, contrary to the common evidence of their Writings, Preaching, Praying, Diſputing unto another purpoſe, and that without relieving or counenancing himſelf by any one Word or Expreſſion uſed

or uttered by them, he chargeth, as though they made Holineſs a very indifferent thing and ſuch as it doth not much concern any Man whether he have an Intereſt in or no. And I know not whether is more marvelous unto me, that ſome Men can ſo far concoct all Principles of Conſcience and Modeſty as to publiſh ſuch ſlaunderous Untruths, or that others can take contentment and ſatisfaction therein, who cannot but underſtand their Diſingenuity and Falſhood.

His proceed in the ſame Page is to Except againſt that Revelation of the Wiſedom of God, which I affirm to have been made in the Perſon and Sufferings of Chriſt, which I thought I might have aſſerted without offence. But this Man will have it, that *there is no Wiſdome therein, if Juſtice be ſo Natural to God that nothing could ſatisfy him but the Death of his own Son.* That any thing elſe could ſatisfy Divine Juſtice but the ſufferings and Death of the Son of God, ſo far as I know he is the firſt that found out or diſcovered, if he hath yet found it out. Some have imagined that God will pardon Sin, and doth ſo, without any ſatisfaction at

all

all. And ſome have thought that other ways of the Reparation of Loſt Mankind were poſſible without this Satisfaction of Divine Juſtice, which yet God in his Wiſdome determined on. But that Satisfaction could be any otherwiſe made to Divine Juſtice, but by the Death of the Son of God Incarnate, none have uſed to ſay, who know what they ſay in theſe things. *But Wiſdom*, he ſaith, *conſiſts in the choice of the beſt and fitteſt means to attain an End when there were more ways than one of doing it; but it requires no great Wiſdom to chuſe when there is but one poſſible way.* Yea this it is to meaſure God, things Infinite and Divine, by our ſelves. Doth this Man think that God's Ends as ours have an Exiſtence in themſelves out of him, antecedent unto any Acts of his Divine Wiſdom? Doth he imagine that he ballanceth *Probable* means for the attaining of an end, chuſing ſome and rejecting others? Doth he ſurmiſe that the Acts of Divine Wiſdom with reſpect unto the End and Means are ſo really diſtinct, as the one to have a *Priority* in time before the others? Alas, that Men ſhould have the Confidence to

publiſh

publiſh ſuch ſlight & crude Imaginations! Again, the Scripture which ſo often expreſſeth the Incarnation of the Son of God, and the whole work of his Mediation thereon, as the Effect of the Infinite *Wiſdom* of God, as that wherein the Stores, Riches and Treaſures of it are laid forth, doth no where ſo ſpeak of it in compariſon with other means not ſo ſuited unto the ſame end, but abſolutely and as it is in its own Nature; unleſs it be when it is compared with thoſe *Typical* Inſtitutions which being appointed to reſemble it, ſome did reſt in. And laſtly, whereas there was but this one way for the Redemption of Mankind and the Reſtauration of the Honour of Gods Juſtice and Holineſs, as he is the Supreme Lawgiver and Governour of the Univerſe; and whereas this one way was not in the leaſt pervious unto any Created Underſtanding Angelical or Humane, nor could the leaſt of its Concerns have ever entred into the Hearts of any, nor it may be ſhall they ever know, or be able to find it out unto perfection, but it will be left the Object of their Admiration unto Eternity; if this Author can ſee

no

no *Wiſdom* or no *great Wiſdom* in the finding out and appointing of this way, who can help it? I wiſh he would more diligently attend unto their Teachings who are able to inſtruct him better, and from whom, as having no prejudice againſt them, he may be willing to Learn.

But this is the leaſt Part of what this worthy Cenſurer of Theological Diſcourſes rebukes and corrects. For, whereas I had ſaid that we *might Learn our Diſability to anſwer the mind and will of God in all or any part of the obedience he requireth*, that is, without Chriſt, or out of him: he adds, that is, *that it is impoſſible for us to do any thing that is Good, but we muſt be acted like Machines by an External Force, by the irreſiſtible Power of the Grace and Spirit of God. This I am ſure is a new Diſcovery, we Learn no ſuch thing from the Goſpel, and I do not ſee how he proves it from an Aquaintance with Chriſt.* But if he intends what he ſpeaks, *we can do no good but muſt be acted like Machines by an External Force*, and chargeth this on me, it is a falſe accuſation proceeding from Malice or Ignorance or a Mixture of both. If he intend that we

can

can of our ſelves do any thing that is ſpiritually good and acceptable before God, without the efficacious working of the Spirit and Grace of God in us, which I only deny, He is a *Pelagian*, and ſtands anathematized by many Councils of the Ancient Church. And for what is my Judgment about the Impotency that is in us by Nature unto any Spiritual Good, the Neceſſity of the Effectual Operation of the Spirit of God in and to our Converſion, with his Aids and Aſſiſtances of Actual Grace in our whole Courſe of Obedience, which is no other but that of the Ancient Church, the moſt Learned Fathers, and the Church of *England* it ſelf in former days, I have now ſufficiently declared and confirmed it in another Diſcourſe, whither this Author is remitted either to Learn to ſpeak Honeſtly of what he oppoſeth, or to underſtand it better, or to Anſwer it if he can.

He adds! *But ſtill there is a more Glorious Diſcovery than this behind, and that is, the Glorious End whereunto ſin is appointed and ordained (I ſuppoſe he means by God) is diſcovered in Chriſt*, viz. *For the Demonſtration*

ſtration of God's Vindictive Juſtice, in meaſuring out to it a meet Recompence of Reward; and for the Praiſe of God's Glorious Grace in the Pardon and Forgiveneſs of it; that is, that it could not be known how Juſt and ſevere God is, but by puniſhing Sin, nor how Good and Gracious God is, but by pardoning of it; and therefore leſt his Juſtice and Mercy ſhould never be known to the World he appoints and ordains Sin to this End; That is, Decrees that Men ſhall Sin that he may make ſome of them the Veſſels of his Wrath and the Examples of his fierce Vengeance and Diſpleaſure, and others the Veſſels of his Mercy, to the Praiſe and Glory of his free Grace in Chriſt. This indeed is ſuch a Diſcovery, as Nature and Revelation could not make, pag. 51. which in the next Page he calls *God's truckling and bartering with Sin and the Devil for his Glory.*

Although there is nothing in the words here reported as mine, which is not capable of a fair Defence, ſeeing it is expreſly affirmed, that God ſet forth his Son to be a Propitiation to declare his Righteouſneſs, yet I know not how it came to

paſs

pass that I had a mind to turn unto the Passage it self in my Discourse, which I had not done before on any occasion, as not supposing that he would falsify my Words, with whom it was so easie to pervert my meaning at any Time, and to reproach what he could not confute. But that I may give a *Specimen* of this Man's Honesty and Ingenuity, I shall transcribe the Passage which he excepts against, because I confess it gave me some surprisal upon its first Perusal. My words are these. *There is a Glorious End whereunto Sin is appointed and ordained, discovered in Christ, that others are unacquainted withal. Sin in its own Nature tends meerely to the Dishonour of God, the Debasement of his Majesty and the Ruine of the Creature in whom it is. Hell it self is but the filling of wretched Creatures with the Fruit of their own devices. The Comminations and Threats of God in the Law do manifest one other end of it, even the Demonstration of the Vindictive Justice of God in measuring out unto it a meet Recompence of Reward, But here the Law stays, and with it all other Light, and Discovers no other use or End of it at all. In the Lord Jesus Christ*

Christ there is the Manifestation of another and more Glorious End, to wit, the Praise of Gods Glorious Grace in the Pardon and Forgiveness of it. God having taken order in Christ, that that thing which tended meerly to his Dishonour, should be managed to his Infinite Glory, and that which of all things he desireth to exalt, even that he may be known and believed to be a God Pardoning Iniquity Transgression and Sin. Such was my Ignorance, that I did not think that any Christian, unless he were a professed *Socinian*, would ever have made Exceptions against any thing in this Discourse, the whole of it being openly proclaimed in the Gospel and confirmed in the particulars by sundry Texts of Scripture, quoted in the *Margent* of my Book; which this Man took no notice of. For the Advantage he would make from the Expression about the *End whereunto Sin is Appointed and Ordained*, it is Childish and Ridiculous. For every one who is not wilfully blind, must see that by *Ordained* I intended not any Ordination as to the Futurition of Sin, but the Disposal of Sin to its Proper End being Committed, or to ordain it unto its End

End upon a Supposition of its Being, which quite spoils this Authors ensuing *Harangue*. But my Judgment in this matter is better expressed by another than I am able to do it my self, and therefore in his words I shall represent it. It is *Augustine*, Saith he, *Saluberrime confitemur quod rectissime credimus, Deum Dominumque rerum omnium qui creavit omnia bona valde, & mala ex bonis exortura esse præscivit, & scivit magis ad suam omnipotentissimam bonitatem pertinere, etiam de malis benefacere, quam mala esse non sinere; sic ordinâsse Angelorum & hominum vitam, ut in ea prius ostenderet quid posset eorum liberum Arbitrinm, deinde quid posset suæ Gratiæ beneficium Justitiæque judicium.*

This our Author would have to be God's bartering with Sin & the Devil for his Glory; the bold impiety of which expression among many others, for whose necessary expression I crave pardon, manifests with what frame of Spirit, with what Reverence of God himself and all holy things, this Discourse is managed.

But it seems I add, *that the Demonstration of God's Justice in Measuring out unto*

Sin

Sin a meet Recompence of Reward is Discovered in Christ, as this Author says. Let him read again; *The Commintations and Threatnings of God in the Law,* &c. If this Man were acquainted with Christ, he could not but Learn somewhat more of Truth and Modesty unless he be wilfully stupid. But what is the Crime of this Paragraph? That which it teacheth is, that Sin in its own Nature hath no End, but the dishonour of God, and the Eternal Ruine of the Sinner. That by the Sentence and Curse of the Law God hath manifested that he will Glorify his Justice in the Punishing of it, as also that in and through Jesus Christ he will Glorify Grace and Mercy in its Pardon on the Terms of the Gospel. What would he be at? If he have a mind to quarrel the Bible, and to conflict the Fundamental Principles of Christianity, to what purpose doth he cavil at my obscure Discourses, when the proper Object of his Displeasure lies plainly before him.

Let us proceed yet a little farther with our Author, although I confess my self to be already utterly wearied with the Peru-

ſal of ſuch Vain and Frivolous Imaginations. Yet thus he goes on pag. 53. *Thus much for the Knowledge of our ſelves with reſpect to Sin which is hid only in the Lord Chriſt. But then we Learn what our Righteouſneſs is, wherewith we muſt appear before God, from an Acquaintance with Chriſt. We have already Learned how unable we are to make atonement for our Sins, without which they can never be forgiven, and how unable we are to do any thing that is Good, and yet nothing can deliver us from the Juſtice and Wrath of God but a full Satisfaction for our ſins, and nothing can give us a Title to a Reward but a perfect and unſinning Righteouſneſs. What ſhould we do in this Caſe? how ſhall we eſcape Hell, or get to Heaven, when we can neither Expiate for our part Sins or do any Good for the Time to come? Why, here we are relieved again by an Acquaintance with Chriſt. His death Expiates former Iniquities, and removes the whole guilt of Sin. But this is not enough, that we are not Guilty, we muſt alſo be actually Righteous, not only all Sin is to be anſwered for, but all Righteouſneſs is to be fulfilled. Now this Righteouſneſs we find only*

in Christ, we are reconciled to God by his Death, and saved by his Life. That actual Obedience he yielded to the whole Law of God is that Righteousness whereby we are saved; we are Innocent by Vertue of his Sacrifice and Expiation and righteous with his Righteousness.

What is here interposed, that *we cannot do any Good for the Time to come*, must be interpreted of our selves without the Ayd or Assistance of the Grace of God. And the Things here reported by this Author, are so expressed and represented, to expose them to Reproach and Scorn, to have them esteemed not only false but ridiculous. But whether he be in his Wits or no, or what he intends so to traduce and scoff at the Fundamental Doctrines of the Gospel, I profess I know not. What is it he would deny? What is it he would assert? Are we able to make an Atonement for our Sins? Can we be forgiven without an Atonement? Can we of our selves do any good without the Aid and Assistance of Grace? Can any Thing we do be a full Satisfaction for our Sins, or deliver us from the wrath of God, that is the Punishment due to our Sins? Doth not the

Death of Christ expiate former Iniquities, and remove the whole Guilt of Sin? Is the contrary to these things the *Doctrine of the Church of England*? Is this the Religion which is Authorised to be Preached, and are these the Opinions that are Licensed to be publshed unto all the World? But as I observed before, these things are other Mens Concernment more than mine, and with them I leave them. But I have said, as he quotes the Place, *that we are reconciled to God by the Death of Christ, and saved by his Life, that actual Obedience which he yielded to the whole Law of God.* As the former part of these words are expresly the Apostles, *Rom.* 5. 10. and so produced by me; so the next words I add, are these of the same Apostle, *if so be we are found in him, not having on our own Righteousness which is of the Law, but the Righteousness which is of God by Faith;* which he may do well to consider, and answer when he can.

Once more and I shall be beholding to this Author for a little respite of severity, whilst he diverts to the Magisterial Reproof of some other persons. Thus then he

he proceeds, *pag.* 55. *The third part of our Wiſdom is to walk with God, and to that is required Agreement, Acquaintance, a Way, Strength, Boldneſs, and aiming at the ſame End, and all theſe with the Wiſdom of them are hid in Jeſus Chriſt.* So far are my words, to which he adds. The ſum of which in ſhort is this, *that Chriſt having expiated our Sins, and fulfilled all Righteouſneſs for us, though we have no perſonal Righteouſneſs of our own, but are as contrary unto God as Darkneſs is to Light, and Death to Life, and an Univerſal Pollution and Defilement, to an Univerſal and Glorious Holineſs, and Hatred to Love, yet the Righteouſneſs of Chriſt is a ſufficient, nay the only Foundation of our Agreement, and upon that of our walking with God; though St.* John *tells us if we ſay we have fellowſhip with him, and walk in Darkneſs, we lye and do not the Truth; but if we walk in the Light, as God is in the Light, then have we fellowſhip one with another, and then the Blood of Jeſus Chriſt his Son cleanſeth us from all Sins,* 1 John Chap. 1. v. 6, 7. *And our only Acquaintance with God, and Knowledge of him is hid in Chriſt, which his*

Word and Works could not discover, as you heard above. And he is the only way wherein we must walk with God, and we receive all our strength from him, and he makes us bold and confident too, having removed the Guilt of Sin, that now we may look Justice in the Face, and whet our Knife at the Counter-Door, all our Debts being discharged by Christ, as these bold Acquaintances and Familiars of Christ use to speak. And in Christ we design the same End that God doth, which is the Advancement of his own Glory, that is, I suppose by trusting unto the Expiation and Righteousness of Christ for Salvation, without doing any thing our selves, we take Care that God shall not be wronged of the Glory of his free Grace, by a Competition of any Merits and Deserts of our own.

What the Author affirms to be the sum of my Discourse, in that Place which indeed he doth not transcribe, is as to his Affirmation of it as contrary to God as Darkness is to Light, or Death to Life, or Falshood to the Truth, that is, it is *Flagitiously* false. That there is any Agreement with God, or walking with God for any Men who have *no Personal Righteousness*

neſs of their own, but are contrary to God, &c. I never thought, I never wrote, nor any thing that ſhould give the leaſt Countenance unto a ſuſpicion to that Purpoſe. The neceſſity of an Habitual and Actual Perſonal Inherent Righteouſneſs, of Sanctification and Holineſs, of Goſpel-Obedience, of Fruitfulneſs in Good Works, unto all who intend to walk with God or come to the Enjoyment of him, I have aſſerted and proved with other manner of Arguments than this Author is acquainted withal. The Remainder of his Diſcourſe in this Place is compoſed of Immorality and Profaneneſs. To the Firſt I muſt refer his Charge, that *our only Acquaintance with God and Knowledge of him, is had in Chriſt, which his Word could not diſcover*; as he again expreſſeth it, *pag.* 98, 99. *But that the Reverend* Doctor, *confeſſed the plain* Truth, *that their Religion is wholly owing to an Acquaintance with the Perſon of Chriſt, and could never have been clearly and ſavingly Learned from his Goſpel, had they not firſt grown acquainted with his Perſon*, which is plainly falſe. I own no Knowledge of God, nor of Chriſt, but what is revealed

in the *Word*, as was before declared. And unto the other Head belongs the moſt of what enſues. For what is the intendment of thoſe Reproaches which are caſt on my ſuppoſed Aſſertions? Chriſt is the only way wherein or whereby we muſt walk with God: Yes, ſo he ſays, *I am the way*, there is no coming to God but by me; he having conſecrated for us in himſelf *a New and Living Way* of drawing nigh to God. We receive all our ſtrength from him, Yes For he ſays without me ye can do nothing. He makes us *bold* and confident alſo, having removed the Guilt of Sin; So the Apoſtle tells us, *Heb.* 10. 19, 20, 21, 22. What then? What followes upon theſe plain Poſitive Divine Aſſertions of the Scripture? Why then *we may look Juſtice in the Face, and whet our Knife at the Counter-Door*. Goodly Son of the *Church of England*; Not that I impute theſe Profane Scoffings unto the Church it ſelf, which I ſhall never do untill it be diſcovered that the Rulers of it do give approbation to ſuch Abominations; But I would mind the Man of his Relation to that Church which to my Knowledge teach-

eth

eth better Learning and Manners.

From *pag.* 57. to the End of his ſecond Section, *pag.* 75. he giveth us a *Scheme* of Religion which in his Scoffing Language, he ſays, *Men Learn from an Acquaintance with the Perſon of Chriſt*, and affirms *that there needs no more to Expoſe it to Scorn with conſidering Men than his propoſal of it*, which therein he owns to be his Deſign. I know not any peculiar concernment of mine therein, until he comes towards the Cloſe of it which I ſhall particularly conſider. But the Subſtance of the Religion which he thus avowedly attempts to *expoſe to ſcorn*, is the Doctrine of God's Eternal Election; of his Infinite Wiſdom in ſending his Son to declare his Righteouſneſs for the forgiveneſs of Sins, or in ſatisfying his Juſtice, that Sin might be pardoned to the praiſe of the Glory of his Grace; of the Imputation of the Righteouſneſs of Chriſt unto them that do believe; of a ſence of Sin, Humiliation for it, looking unto Chriſt for Life and Salvation as the *Iſraelites* looked up to the Braſen Serpent in the Wilderneſs; of going to Chriſt by Faith for healing

our

our Natures and cleanſing our ſins, with ſome other Doctrines of the ſame Importance. Theſe are the Principles which according to his Ability he *Sarcaſtically* traduceth and endeavoureth to reflect Scorn upon, by the falſe Repreſentation of ſome of them, and debaſing others, with an intermixture of Vile and Profane Expreſſions. It is not impoſſible but that ſome or other may judge it their Duty to rebuke this horrible (and yet were it not for the Ignorance and Profaneneſs of ſome men's minds, every way contemptible) Petulancy. For my part I have other things to do, and ſhall only add that I know no other Chriſtian State in the World wherein ſuch Diſcourſes would be allowed to paſs under the ſignature of Publick Authority. Only I wiſh the Author more Modeſty and Sobriety than to attempt, or ſuppoſe he ſhall ſucceed, in expoſing to *Scorn* the avowed Doctrine in general of the Church wherein he Lives, and which hath in the parts of it been aſſerted and defended by the Greateſt and moſt Learned *Prelates* thereof, in the foregoing Ages, ſuch as *Jewel*, *Whitgift*, *Abbot*, *Morton*, *Uſher*, *Hall*,

Hall, *Davenant*, *Prideaux*, &c. With the most Learned Persons of its Communion, as *Reynolds*, *Whittaker*, *Hooker*, *Sutcliff*, &c. and others innumerable, testified unto in the Name of this Church by the Divines, sent by Publick Authority to the *Synod* of *Dort*, taught by the Principal Practical Divines of this Nation, and maintained by the most Learned of the Dignified Clergy at this Day. He is no doubt at Liberty to dissent from the Doctrine of the Church and of all the Learned Men thereof: But for a young Man to suppose, that with a few loose idle words he shall expose to *Scorn*, that Doctrine which the persons mentioned and others innumerable, have not only explained, confirmed, and defended with pains indefatigable, all kind of Learning and Skill, Ecclesiastical, Philosophical, and Theological, in Books and Volumes which the Christian World as yet knoweth, peruseth and prizeth, but also lived long in fervent Prayers to God for the Revelation of his Mind and Truth unto them, and in the Holy Practice of Obedience suited unto the Doctrines they Professed, is some-

what

what remote from that Christian Humility which he ought not only to exercise in himself, but to give an Example of unto Others. But if this be the Fruit of despising the Knowledge of the Person of Christ, of the Necessity of his Satisfaction, of the Imputation of his Righteousness, of Union unto his Person as our Head, of a sense of the Displeasure of God due to Sin, of the Spirit of Bondage and Adoption, of the Corruption of Nature, and our Disability to do any thing that is spiritually Good without the effectual Ayds of Grace; If these I say, and the like Issues of appearing Pride and Elation of Mind, be the Fruit and Consequent of rejecting these Principles of the Doctrine of the Gospel, it manifests that there is, and will be a proportion between the Errours of Mens Minds, and the depravation of their Affections. It were a most easy task to go over all the particulars mentioned by him, and to manifest how foully he hath prevaricated in their Representation, how he hath cast contempt on some Duties of Religion indispensibly necessary unto Salvation, and brought in the very words of the

the Scripture & that in the true proper ſence and intendment of them, according to the Judgment, of all Chriſtians, Ancient & Modern, as that of *Looking to Chriſt, as the Iſraelites looked to the Braſen Serpent in the Wilderneſs*, to bear a ſhare and part in his Scorn and Contempt; as alſo to defend and vindicate not his odious diſingenious Expreſſions, but what he invidiouſly deſigneth to Expoſe, beyond his Ability to gainſay or with any pretence of ſober Learning to reply unto. But I give it up into the hands of thoſe who are more concerned in the Chaſtiſment of ſuch Imaginations. Only I cannot but tell this Author what I have Learned by long Obſervation, Namely, that thoſe who in oppoſing others make it their Deſign to, and place their Confidence in falſe Repreſentations and invidious Expreſſions of their Judgments and Opinions, waving a true Stating of the things in Difference, and weighing of the Arguments wherewith they are confirmed, whatever pretence they may make of Confidence and Contempt of them with whom they have to do; Yet this way of writing proceeds from a ſecret ſenſe of

their

their disability to maintain their own Opinions, or to reply to the Reasonings of their Adversaries in a fair and lawful Disputation; or from such depraved Affections as are sufficient to deter any sober Person from the least Communication in those Principles which are so pleaded for. And the same I must say of that kind of Writing which in some late Authors fills up almost every Page in their Books, which beyond a Design to load the persons of Men with Reproaches and Calumnies, consist only in the Collecting of passages here and there, up and down, out of the writings of others, which as cut off from the Body of their Discourses and Design of the Places which they belong unto, may with a little Artifice either of Addition or Detraction, with some false Glosses, whereof we shall have an immediate Instance, be represented weak or untrue or improper or some way or other obnoxious to Censure. When Diligence, Modesty, Love of Truth, Sobriety, true use of Learning, shall again visit the World in a more plentiful manner, though Differences should continue amongst us

yet

yet men will be enabled to manage them honeſtly, without contracting ſo much Guilt on themſelves, or giving ſuch fearful Offence & Scandal unto others: But I return.

That wherein I am particularly concerned is the Cloſe wherewith he winds up this Candid Ingenious Diſcourſe, *pag.* 74. He quotes my Words, *That the Soul conſents to take Chriſt on his own Terms to ſave him in his own way: and ſaith, Lord I would have had thee, and Salvation in my way, that it might have been partly of mine Endeavours, and as it were by the works of the Law (that is by obeying the Laws of the Goſpel) but I am now willing to receive Thee, and to be ſaved in thy way, meerly by Grace (that is without doing any thing, without obeying Thee). The moſt contented Spouſe, certainly that ever was in the World, to ſubmit to ſuch hard conditions as to be ſaved for nothing. But what a pretty Complement doth the Soul make to Chriſt after all this, when ſhe adds: And though I would have walked according to my own mind, yet now I wholly give up my ſelf to be ruled by the Spirit.*

If the Reader will be at the pains to look on the Diſcourſe whence theſe paſſages are taken, I ſhall deſire no more of his favour

but

but that he profeſs himſelf to be a Chriſtian and then let him freely pronounce whether he find any thing in it obnoxious to Cenſure. Or I deſire that any Man who hath not forfeited all Reaſon and Ingenuity unto Faction and Party, if he differ from me, truly to ſtate wherein, and oppoſe what I have ſaid, with an Anſwer unto the Teſtimonies wherewith it is confirmed, referred unto in the Margent of my Diſcourſe. But the way of this Authors proceeding, if there be no plea to be made for it from his Ignorance and unacquaintedneſs not only with the Perſon of Chriſt, but with moſt of the other things he undertakes to write about, is altogether unexcuſable. The way whereby I have expreſſed the conſent of the Soul in the receiving of Jeſus Chriſt to be Juſtifyed, Sanctifyed, Saved by him, I ſtill avow, as ſuited unto the mind of the Holy Ghoſt, and the Experience of them that really believe. And whereas I added that before Believing the Soul did ſeek for *Salvation by the works of the Law*, as it is natural unto all, and as the Holy Ghoſt affirms of ſome, whoſe words alone I uſed and expreſly quoted that Place

from

from whence I took them, namely *Rom.* 9. 31, 32. This Man adds as an Expoſition of that Expreſſion, *that is by obeying of the Laws of the Goſpel.* But he knew that theſe were the words of the Apoſtle, or he did not? If he did not, nor would take notice of them ſo to be although directed to the place from whence they are taken, it is evident how meet he is to debate matters of this Nature and Concernment, and how far he is yet from being in danger to *Pore out his Eyes* in reading the Scripture, as he pretends. If he did know them to be his words, why doth he put ſuch a ſenſe upon them as in his own Apprehenſion is derogatory to Goſpel-obedience? What-ever he thought of before and, it is likely he will now ſay, that it is *my ſenſe*, and not the Apoſtles which he intends. But how will he prove that I intended any other ſence than that of the Apoſtle? How ſhould this appear? Let him if he can, produce any Word in my whole Diſcourſe intimating any other ſence. Nay, it is evident that I had no other intention but only to refer unto that Place of the Apoſtle and the proper ſence of it, which is to expreſs the Mind and actings of thoſe who being ig-

ignorant of the Righteousness of God, go about to establish their own Righteousness, as He farther explains himself, *Rom.* 10. 3, 4. That I could not intend *Obedience unto the Laws of the Gospel* is so evident that nothing but abominable Prejudice or ignorance could hinder any Man from discerning it. For that Faith which I expressed by the Soul's consent to take Christ as a Saviour and a Ruler, is the very first Act of Obedience unto the Gospel; So that therein or thereon to exclude Obedience unto the Gospel, is to deny what I assert, which under the favour of this Author I understand my self better than to do. And as to all other Acts of Obedience unto the Laws of the Gospel, following and proceeding from sincere Believing, it is openly evident that I could not understand them, when I spake only of what was antecedent unto them. And if this Man knowes not what transactions are in the Minds of many before they do come unto the Acceptance of Christ on his own Terms, or believe in him according to the Tenour of the Gospel, there is Reason to pity the People that are committed

mitted unto his Care and Inſtruction, what regard ſoever ought to be had unto himſelf. And his Pittiful trifling in the Expoſition he adds of this Paſſage *to be ſaved without doing any thing, without obeying Thee, and the Law*, do but increaſe the Guilt of his Prevarications. For the words immediately added in my Diſcourſe are, *and although I have walked according unto mine own Mind, yet now I wholly give up my ſelf to be ruled by thy Spirit*, which unto the Underſtanding of all Men who underſtand any thing in theſe Matters, ſignify no leſs than an Engagement unto the Univerſal relinquiſhment of Sin, and entire Obedience unto Jeſus Chriſt in all things. But this ſaith He, *is a pretty Complement that the Soul makes to Chriſt after all.* But why is this to be eſteemed only a *pretty Complement*? It is ſpoken at the ſame Time, and as it were with the ſame Breath, there being in the Diſcourſe no Period between this Paſſage and that before. And why muſt it be eſteemed quite of another Nature, ſo that herein the Soul ſhould only *Complement*, and be real in what is before expreſſed? what if one ſhould ſay it was

real only in this latter Expreſſion and Engagement, that the former was only a *Pretty Complement*? May it not with reſpect unto my ſence and intention (from any thing in my words or that can be gathered from them or any Circumſtances of the Place) be ſpoken with as much regard unto Truth and Honeſty? What Religion theſe Men are of I know not; if it be ſuch as teacheth them theſe Practices and Countenanceth them in them, I openly declare that I am not of it, nor would be ſo for all that this World can afford. I ſhall have done, when I have deſired him to take notice, that I not only believe and maintain the neceſſity of Obedience unto all the Laws, Precepts, Commands, and Inſtitutions of the Goſpel, of Univerſal Holineſs, the Mortification of all Sin, Fruitfulneſs in good Works, in all that intend or deſign Salvation by Jeſus Chriſt, but alſo have proved and confirmed my Perſwaſion and Aſſertions by better and more Cogent Arguments than any, which by his Writings he ſeems as yet to be acquainted withal. And unleſs he can prove that I have ſpoken or written any thing to

the

the contrary, or he can disprove the Arguments whereby I have confirmed it, I do here declare him a person altogether unfit to be dealt withal about things of this Nature, his Ignorance or Malice being Invincible; nor shall I on any Provocation ever hereafter take notice of him untill he hath mended his Manners.

His third Section *pag.* 76. consists of three parts; First, *that same* (wherein it is apparent, that I am chiefly if not only intended) *do found a Religion upon a pretended acquaintance with Christ's Person without and besides the Gospel*, whereunto he opposeth his running Title of, *no Acquaintance with Christ but by Revelation.* Secondly, a Supposition of a *Scheme of Religion* drawn from the Knowledge of Christs Person whereunto he opposeth another which he he judgeth better. Thirdly, an Essay to draw up the whole Plot and Design of Christianity with the method of the Recovery of Sinners unto God. In the first of these I suppose that I am, if not solely, yet principally intended; especially considering what he affirms, *pag.* 98, 99 Namely, that *I plainly confess our Religion*

is wholly owing unto acquaintance with the Person of Christ, & could never have been clearly and savingly Learned from the Gospel had we not first grown acquainted with his Person. Now herein there is an especial Instance of that Truth and Honesty wherewith my Writings are entertained by this sort of Men. It is true, I have asserted that it is necessary for Christians to know Jesus Christ, to be acquainted with his Person, that is (as I have fully and largely declared it in the Discourse excepted against) the Glory of his Divine Nature, the Purity of his Humane, the Infinite Condescention of his Person in the Assumption of our Nature, his Love and Grace, &c. as is at large there declared. And now I add that he by whom this is denied, is no Christian. Secondly I have taught that by this Knowledge of the Person of Christ, or an Understanding of the great Mystery of Godliness, God Manifested in the Flesh, which we ought to pray for and labour after, we come more fully and clearly to understand sundry other important Mysteries of Heavenly Truth, which without the Knowledge of Christ we cannot

not attain unto. And how impertinent this Man's Exceptions are against this Assertion we have seen already. But Thirdly, that this Knowledge of Christ or Acquaintance with him, is to be attained *before we come to know the Gospel*, or by any other Means than the Gospel, or is any other but the Declaration that is made thereof in and by the Gospel was never thought, spoken, or written by me, and is here falsly supposed by this Author as elsewhere falsly charged on me. And I again challenge him to produce any one Letter or Tittle out of any of my Writings to give Countenance unto this frontless Calumny. And therefore although I do not like his Expression *pag.* 77. *Whoever would understand the Religion of our Saviour, must learn it from his Doctrine, and not from his Person*, for many Reasons I could give; yet I believe no less than he, that the efficacy of Christ's Mediation depending on God's Appointment, can be known only by Revelation, and that no Man can draw any one Conclusion from the Person of Christ, which the Gospel hath not expressly taught; because we can know no more of its excellency, worth and works

than what is there revealed; whereby he may see how miserably Ill-Will, Malice, or Ignorance have betrayed him into the futilous pains of writing this Section upon a contrary supposition falsly imputed unto me. And as for his drawing *Schemes* of Religion I must tell him, and let him disprove it if he be able, I own no Religion, no Article of Faith, but what are taught expresly in the Scripture, mostly confirmed by the ancient General Councils of the Primitive Church, and the Writings of the most Learned Fathers against all sorts of Heretick's, especially the *Gnosticks*, *Photinians* and *Pelagians*, consonant to the Articles of the Church of *England*, and the Doctrine of all the Reformed Churches of *Europe*. And if in the Exposition of any place of Scripture I dissent from any, that for the Substance of it own the Religion I do, I do it not without Cogent Reasons from the Scripture it self; and where, in any opinions which Learned Men have, and it may be always had different Apprehensions about, which hath not been thought to prejudice the Unity of Faith amongst them, I hope

I do endeavour to manage that diſſent with that Modeſty and Sobriety which becometh me. And as for the *Schemes*, Plots, or Deſignes of Religion or Chriſtianity given us by this Author, and owned by him, it being taken pretendedly from the Perſon of Chriſt, when it is hoped that he may have a better to give us from the Goſpel, ſeeing he hath told us we muſt Learn our Religion from his Doctrine and not from his Perſon; beſides that it is liable unto Innumerable Exceptions in particular which may eaſily be given in againſt it, by ſuch as have nothing elſe to do, whereas it makes no mention of the effectual Grace of Chriſt and the Goſpel for the Converſion and Sanctification of Sinners, and the neceſſity thereof unto all Acts of Holy Obedience, it is merely *Pelagian*, and ſtands *Anathematiſed* by ſundry Councils of the Antient Church. I ſhall not therefore concern my ſelf farther in any Paſſages of this Section, moſt of them wherein it reflects on others ſtanding in competition for Truth and Ingenuity with the Foundation and Deſign of the whole. Only I ſhall ſay that the Paſſage

of

of 88, 89. *This made the Divine Goodness so restlesly zealous and concerned for the Recovery of Mankind; various ways he attempted in former Ages, but with little success, as I observed before, but at last God sent his own Son our Lord Jesus Christ into the World,* without a very Cautious Explanation and Charitable Construction, is false, scandalous and blasphemous. For allow this Author, who contends so severely for Propriety of Expressions against Allusions and Metaphors, to say that the Divine Goodness was *restlesly Zealous and Concerned* (for indeed such is our Weakness that whether we will or no, we must sometimes learn and teach Divine things, in such words as are suited to convey an Apprehension of them unto our Minds, though in their Application unto the Divine Nature, they are incapable of being understood in the Propriety of their Signification, though this be as untowardly expressed as any thing I have of late met withal) yet what colour can be put upon, what excuse can be made for this Doctrine, *That God in former Ages by various ways attempted the Recovery of mankind but with little*

little ſucceſs I know not. Various attempts in God for any End without *Succeſs*, do not lead the Mind into right Notions of his Infinite Wiſdom and Omnipotency. And that God by any way at any time attempted the Recovery of Mankind diſtinctly and ſeparately from the ſending of his Son, is lewdly falſe.

In the greateſt part of his fourth Section entituled, *how Men pervert the Scripture to make it comply with their fancy*, I am not much concerned, ſave that the Foundation of the whole and that which animates his Diſcourſe from firſt to laſt is laid in an Impudent Calumny, *namely*, that *I declare that our Religion is wholly owing to an acquaintance with the Perſon of Chriſt, & could never have been clearly & ſavingly Learned from his Goſpel, had we not firſt grown acquainted with his Perſon.* This ſhameleſs Falſhood is that alone whence he takes occaſion and confidence to reproach my ſelf and others, to condemn the Doctrine of all the Reformed Churches, and openly to traduce and vilify the Scripture it ſelf. I ſhall only briefly touch on ſome of the impotent dictates of this great Corrector of Divini-

ty

ty and Religion? His Diſcourſe of accommodating Scripture-Expreſſions to Mens own Dreams, *pag.* 99, 100. 101. being ſuch as any Man may uſe concerning any other men on the like occaſion if they have a mind unto it, and intend to have no more regard to their Conſciences than ſome others ſeem to have, may be paſſed by, *pag.* 102. He falls upon the ways of expounding Scripture among thoſe whom he ſets himſelf againſt, and poſitively affirms, *that there are two ways of it in great Vogue among them. Firſt, by the ſound and Clink of the words and Phraſes which,* as he ſays, *is all ſome Men underſtand by keeping a Form of Sound words. (2) When this will not do, they reaſon about the ſence of them from their own preconceived Notions and Opinions, and prove that this muſt be the meaning of Scripture, becauſe otherwiſe it is not reconcileable to their Dreams, which is called expounding Scripture by the Analogy of Faith.*

Thus far he; and yet we ſhall have the ſame Man not long hence pleading for the Neceſſity of Holineſs. But I wiſh for my part he would take notice, that I deſpiſe that

that Holineſs and the Principles of it, which will allow Men to Coin, Invent and publiſh ſuch notorious untruths againſt any ſort of Men whatever. And whereas by what immediately follows, I ſeem to be principally intended in this *Charge*, as I know the Untruth of it, ſo I have publiſhed ſome Expoſitions on ſome Parts of the Scripture to the Judgment of the Chriſtian World, to which I appeal from the Cenſures of this Man and his Companions, as alſo for thoſe which if I Live and God will I ſhall yet publiſh: and do declare that for Reaſons very ſatisfactory to my Mind, I will not come to him nor them, to learn how to expound the Scripture.

But he will Juſtify his Charge by particular Inſtances, telling us, *pag.* 102. *Thus when Men are poſſeſſed with a Fancy of an acquaintance with Chriſt's Perſon, then to know Chriſt can ſignify nothing elſe but to know his Perſon, and all his Perſonal Excellencies, and Beauties, Fullneſs and Pretiouſneſs, &c. And when Chriſt is ſaid to be made Wiſdom to us, this is a plain proof that we muſt Learn all our ſpiritual Wiſdom from*

from an acquaintance with his Person; though *some duller Men can understand no more by it than the Wisdom of those Revelations Christ hath made of God's Will to the World.* I would beg of this Man that if he hath any regard unto the Honour of Christian Religion or Care of his own Soul he would be tender in this matter, and not reflect with his usual disdain upon the *Knowledge of the Person of Christ.* I must tell him again, what all Christians believe, Jesus Christ is Jesus Christ, the Eternal Son of God Incarnate. The Person of Christ is Christ himself, and nothing else. His personal Excellencies are the properties of his Person, as his two Natures are united therein, and as he was thereby made Meet to be the Mediator between God and Man. To know Christ in the Language of the Scripture, the whole Church of God antient and present, in Common Sense and Understanding, is to know the *Person of Christ* as revealed and declared in the Gospel with respect unto the Ends for which he is proposed and made known therein. And this Knowledge of him, as it is accompanied with

and

and cannot be without the Knowledge of his Mind and Will declared in his Precepts, Promises and Institutions, is effectual to work & produce in the Souls of them who so know him, that Faith in him, and Obedience unto him, which he doth require. And what would this Man have? He who is otherwise minded hath renounced his Christianity if ever he had any. And if he be thus perswaded, to what purpose is it to set up and combate the *Monsters* and *Chimeras* of his own Imagination? well then I do maintain that to know Christ according to the Gospel, is to know the Person of Christ, for Christ and his Person are the same. Would he now have me to prove this by Testimonies or Arguments or the consent of the Ancient Church? I must beg his Excuse at present and so for the future, unless I have occasion to deal with *Gnosticks*, *Familists*, or *Quakers*. And as for the latter Clause wherein Christ is said to be made Wisdom unto us, he says, *some Duller Men can understand no more by it than the Wisdom of those Revelations Christ hath made of God's will to the World*, who are dull Men indeed, and so let them pass. His

His ensuing Discourses in *pag.* 103, 104 105. contain the Boldest Reflections on, and openest Derisions of the Expressions and way of Teaching spiritual things warranted in and by the Scripture, that to my Knowledge I ever read in a Book Licensed to be Printed by publick Authority. As in particular the Expressions of Faith in Christ *by coming unto him* and *receiving of him*, which are the Words of the Holy Ghost, and used by him in his Wisdom to instruct us in the Nature of this Duty, are amongst others the Subjects of his Scorn. The First part of it, though I remember not to have given any occasion to be particularly concerned in it, I shall briefly consider, *pag.* 103. *Thus when Men have first Learned from an acquaintance with Christ, to place all their hopes of Salvation in a personal Union with Christ, from whom they receive the free Communications of Pardon and Grace, Righteousness and Salvation, what more plain Proof can any Man who is resolved to believe this, desire of it than* 1 John 5. 12. *He that hath the Son hath Life, and he that hath not the Son hath not Life. And what can having the Son signify but having an interest*

tereſt in him, being made one with him, though ſome will be ſo perverſe as to underſtand it of believing, and having his Goſpel. But the Phraſe of having the Son confutes that dull & Moral Interpretation, eſpecially when we remember it is called, being in Chriſt, and abiding in him, which muſt ſignify a very near Union between Chriſts Perſon and Us.

I ſuppoſe that Expreſſion of *Perſonal Union* ſprung out of Deſign, and not out of Ignorance; for if I miſtake not, he doth ſomewhere in his Book take notice that it is diſclaimed, and only an Union of Believers with or unto the Perſon of Chriſt aſſerted. Or if it be his miſtake all comes to the ſame Iſſue. Perſonal or *Hypoſtatical* Union is that of different Natures in the ſame Perſon, giving them the ſame ſingular ſubſiſtence. This none Pretend unto with Jeſus Chriſt; but it is the Union of Bevers unto the Perſon of Chriſt which is ſpiritual and Myſtical, whereby they are in him and he in them, and ſo are one with him, their Head, as Members of his Myſtical Body, which is pleaded for herein, with the free Communications of Grace, Righteouſneſs and Salvation, in the ſeve-

ral and distinct ways whereby we are capable to receive them from him, or be made partakers of them, we place all hopes of Salvation. And we do Judge moreover that he who is otherwise minded must betake himself unto another Gospel, for he compleatly renounceth that in our Bibles. Is this our Crime, that which we are thus charged with, and traduced for? Is the Contrary hereunto the Doctrine that the present Church of *England* approveth and instructs her Children in? Or doth any Man think that we will be scared from our Faith and Hope, by such weak and frivolous Attempts against them? Yea, but it may be, it is not so much the thing it self, as the miserable Proof which we produce from the Scripture in the Confirmation of it, for we do it from that of the Apostle 1 *John* 5. 12. If he think that we prove these things *only* by this Testimony he is mistaken at his wonted rate. Our Faith herein is built upon innumerable express Testimonies of the Scripture, indeed the whole Revelation of the Will of God and the way of Salvation by Jesus Christ in the Gospel. Those who prove

it

it also from this Text, have sufficient Ground and Reason for what they plead. And notwithstanding the pleasant scoffing humour of this Author, we yet say that it is *Perverse Folly* for any one to say, that the *having of the Son or Christ*, expressed in the Text, doth intend either the having an Interest in him and Union with him, or the obeying of his Gospel, exclusively to the other; these being inseparable and included in the same Expression. And as to what he adds about *being in Christ* and *abiding in him*, which are the greatest Priviledges of Believers, and that as expressed in words taught by the Holy Ghost, it is of the same strain of prophaneness with much of what ensues, which I shall not farther enquire into.

I find not my self concerned in his ensuing Talk, but only in one Reflection on the words of the Scripture, and the Repetition of his old Putid and shameless Calumny, *pag.* 108. untill we come to *pag.* 126. Where he arraigns an Occasional Discourse of mine about the *Necessity of Holiness* and good works, wherein he hath only filched out of the whole what

he thought be could wreſt unto his End, and ſcoffingly deſcant upon. I ſhall therefore for once tranſcribe the whole Paſſage as it lies in my Book, and refer it to the Judgment of the Reader, *pag.* 206.

The ſecond Objection is, *that if the 'Righteouſneſs and Obedience of Chriſt to 'the Law, be imputed unto us, then what 'need we yield obedience our ſelves?* To this 'alſo I ſhall return anſwer as briefly as I can, in the enſuing obſervations: Then

1. The placeing of our *Goſpel-Obedi-'ence* on the right foot of account, that 'it may neither be *exalted* into a State, 'Condition, Uſe, nor End, not given it of 'God; nor any *Reaſon*, Cauſe, Motive, 'End, Neceſſity of it on the other hand, 'taken away, weakned or impaired, is a 'matter of great importance. Some make 'our *Obedience*, the works of Faith, our '*Works*, the Matter or Cauſe of our *Ju-'ſtification*; ſome the *Condition* of the Im-'putation of the *Righteouſneſs* of Chriſt, ſome the Qualification of the perſon Ju-'ſtified, on the one hand; ſome exclude 'all the *neceſſity* of them, and turn the

Grace

'*Grace of God into Laſciviouſneſs*, on the 'other. To debate theſe *Differences*, is not 'my preſent Buſineſs: only I ſay, on this 'and other Accounts, the right ſtating of 'our *Obedience*, is of great importance as 'to our walking with God.

2. 'We do by no means, aſſign the '*ſame Place*, *Condition*, State and Uſe, to 'the *Obedience* of Chriſt imputed to us, 'and our Obedience *performed* to God. If 'we did, they were really inconſiſtent. 'And therefore thoſe who affirm that our 'Obedience is the *Condition* or *Cauſe* of 'our Juſtification, do all of them deny 'the *Imputation* of the Obedience of 'Chriſt unto us. The Righteouſneſs of 'Chriſt is imputed to us, as that on the 'account whereof we are *Accepted*, and 'eſteemed Righteous before God, and 'are *really* ſo, though not inherently. We 'are as *truly* Righteous with the *Obedience* 'of Chriſt, imputed to us, as *Adam* was 'or could have been by a *compleat* Righte-'ouſneſs of his own performance. So 'Rom. 5. 18. By his *Obedience we are made* '*Righteous*; made ſo truly, and ſo *ac-*'*cepted*, as by the Diſobedience of *Adam*

'we are truely made *Treſpaſſers* and ſo *ac-*
'*counted.* And this is that which the
'Apoſtle deſires to be found in, in oppo-
'ſition to his *own Righteouſneſs* Phil. 3. 9.
'But our *own Obedience* is not the *Righte-*
'*ouſneſs* whereupon we are *accepted* and ju-
'ſtified before God; although it be *ac-*
'*ceptable* to God, that we ſhould abound
'therein. And this Diſtinction the Apoſtle
'doth evidently deliver and confirm, ſo as
'nothing can be more clearly *revealed,*
'Eph. 2. 8, 9, 10. *For by Grace we are*
'*ſaved through Faith, and this not of our*
'*ſelves. It is the Gift of God. Not of*
'*works, leſt any Man ſhould boaſt. For*
'*we are his workmanſhip, Created in Chriſt*
'*Jeſus unto Good Works which God hath*
'*prepared that we ſhould walk in them. We*
'*are ſaved,* or *Juſtified* (for that it is where-
'of the Apoſtle treats) *by Grace through*
'*Faith,* which receives Jeſus Chriſt and his
'Obedience, *not of Works leſt any Man*
'*ſhould Boaſt*: but what Works are they
'which the Apoſtle intends? The *Works*
'*of Believers,* as in the very beginning
'of the next words, is manifeſt; for *we*
'*are*; we *Believers* with our Obedience

'and

'and our Works, of whom I ſpeak: yea, but what need then of Works; need ſtill 'there is, *We are the Workmanſhip*, &c. 'Two things the Apoſtle intimates in theſe 'words.

1. 'A Reaſon why we cannot be ſaved 'by Works: Namely, becauſe we do 'them not in, or by our own *ſtrength*, 'which is neceſſary we ſhould do if we will 'be *ſaved* by them, or *Juſtified* by them: 'but this is not ſo ſaith the Apoſtle, for '*We are the Workmanſhip of God*, &c. all 'our *Works* are *wrought* in us, by full and 'effectual undeſerved Grace.

2. 'An Aſſertion of the Neceſſity of 'good Works, notwithſtanding that we 'are not ſaved by them, and that is, that 'God *has Ordained* that we ſhall walk in 'them: which is a ſufficient Ground 'of our *Obedience* whatever be the Uſe of it.

'If you will ſay then, what are the true 'and proper *Goſpel*-Grounds, *Reaſons*, 'Uſes, and Motives of our Obedience, 'whence the Neceſſity thereof may be '*demonſtrated*, and our Souls be *ſtirred* up, 'to abound and be fruitful therein? I ſay

'they are ſo many and ly ſo deep in the 'Myſtery of the Goſpel, and Diſpenſation 'of Grace, ſpread themſelves ſo through-'out the *whole Revelation* of the Will of 'God unto us, that to handle them *fully* 'and diſtinctly, and to give them their '*due weight*, is a thing that I cannot en-'gage in, leſt I ſhould be turned aſide 'from what I principally intend. I ſhall 'only give you ſome brief heads of what 'might at large be inſiſted on.

1. 'Our univerſal Obedience, and good 'Works, are indiſpenſibly Neceſſary 'from the Soveraign Appointment and '*Will* of God: Father, Son, and Holy 'Ghoſt.

1. 'In General: *This is the Will of God* 'even our *Sanctification*, or Holineſs, 1 *Theſ.* '4. 3. This is that which God *Wills*, 'which he *requires* of us, that we be *Holy*, 'that we be Obedient, that we do his Will 'as the *Angels* do in Heaven: The Equi-'ty, *Neceſſity*, Profit and Advantage of 'this ground of our Obedience, might at 'large be inſiſted on. And were there no 'more, this might ſuffice alone. If it be 'the Will of God, it is our *Duty*.

1. The

1. 'The *Father* hath *Ordained* or appointed it: It is the Will of the *Father* 'Ephes. 2. 10. The *Father* is ſpoken of 'Perſonally, Chriſt being mentioned as 'Mediator.

2. 'The Son hath ordained and appointed it as Mediator, *John* 15. 16. *I 'have Ordained you that you ſhould bring 'forth Fruit*, (of Obedience) and that it 'ſhould *remain*. And,

3. 'The *Holy Ghoſt* appoints and Ordains *Believers* to Works of Obedience 'and Holineſs, and to *work Holineſs* in 'others: ſo in particular, *Acts* 13. 2. He 'appoints and deſigns Men to the great 'Work of *Obedience* in preaching the *Goſpel*, and in ſinning Men ſin againſt him.

2. 'Our *Holineſs*, our Obedience, 'Work of *Righteouſneſs*, is one Eminent 'and Eſpecial End of the peculiar Diſpenſation of *Father*, *Son*, and *Spirit*, in the 'Buſineſs of *Exalting* the Glory of God 'in our *Salvation*: of the Electing *Love* 'of the Father: the purchaſing *Love* of the 'Son: and the *Operative Love* of the Spirit.

1. 'It is a peculiar End of the *Electing Love*

'*Love* of the Father, *Epheſ.* 1. 4. *He hath* 'choſen us that we ſhould be Holy & unblame-'able. So, *Iſa.* 4. 3, 4. His aim and deſign 'in *chooſing* of us was, that we ſhould be '*Holy*, and *unblameable before him in Love.* 'This he is to accompliſh, and will bring 'about in them that are his. *He chooſes* 'us to *Salvation*, through the *Sanctificati-*'*on of the Spirit, and belief of the Truth*: '2 *Theſ.* 2. 12. This the Father deſigned 'as the firſt and immediate End of Electing 'Love; And propoſes the conſideration 'of that *Love*, as a *Motive* to Holineſs, '1 *John* 4. 8, 9, 10.

2. 'It is ſo alſo of the Exceeding Love 'of the Son, whereof the Teſtimonies are 'innumerable. I ſhall give but *one or two*, 'Tit. 2. 14. *Who gave himſelf for us, that* 'he might redeem us from all Iniquity, and 'purify to himſelf a peculiar people, zealous of 'good Works. This was his Aim, his De-'ſign, in giving himſelf for us: as *Epheſ.* '5. 26, 27. *Chriſt Loved the Church and* 'gave himſelf for it, that he might Sanctify 'and cleanſe it with the waſhing of Water by 'the Word: that he might preſent it to him-'ſelf a Glorious Church, not having ſpot or

wrinkle

'*Wrinkle or any such thing, but that it* '*should be Holy and without blemish*, 2 Cor. 5. 15. *Rom.* 6. 5.

3. 'It is the very work of the *Love* of 'the *Holy Ghost*: his whole work upon us, '*in* us, *for* us consists in *preparing* of us 'for Obedience, *enabling* of us thereunto, 'and *bringing* forth the fruits of it in us: 'and this he doth in opposition to a Righ-'teousness of our own, either before it, or 'to be made up by it: *Tit.* 3. 5. I need not 'insist on this; The fruits of the Spirit in us 'are known, *Gal.* 5. 22.

'And thus have we a twofold *bottom* of 'the Necessity of our Obedience, and 'personal Holiness: God hath *appointed* 'it: He requires it. And it is an emi-'nent immediate *End* of the distinct Dis-'pensation of *Father*, *Son* and *Holy Ghost*, 'in the Work of our Salvation. If God's '*Soveraignty* over us is to be owned; if 'his *Love* towards us be to be *regarded*, if 'the whole Work of the ever-blessed *Tri-'nity*, for us, in us, be of any *Moment*, 'our Obedience is *necessary*.

3. 'It is Necessary in respect of the '*End* thereof: and that whether you con-

'sider

'ſider God, our Selves, or the World.

1. 'The End of our *obedience* in reſpect 'of God, is his Glory and Honour, *Mal.* '1. 6. This is God's *Honour*, all that we 'give him. It is true he will take his 'Honour from the *Stouteſt* and Proudeſt 'Rebel in the World: but all we give 'him, is in our Obedience. The Glori-'fying of God by our Obedience, is all 'that we are or can be. Particularly,

1. 'It is the Glory of the Father, *Mat.* '5. 16. *Let your Light ſo ſhine before Men, 'that they may ſee your good works and glori-'fy your Father which is in Heaven.* By our 'walking in the *Light* of *Faith*, doth Glo-'ry ariſe to the Father. The Fruits of his '*Love*, of his *Grace*, of his *Kindneſs*, are 'ſeen upon us, and God is Glorified in 'our Behalf: And

2. The Son is *Glorified* thereby. It is the 'Will of God, that as all Men *Honour the* '*Father*, ſo ſhould they *Honour the Son*, '*John* 5. 23. and how is this done? by '*believing* in him, *John* 14. 1. *obeying* 'of him. Hence, *John* 17. 10. He ſays 'he is *Glorified in Believers*: and prays for 'an increaſe of *Grace* and *Union* for them,

that

that he may yet be more *Glorified*, and all ‘might know that as *Mediator* he was ſent ‘of God.

3. ‘The Spirit is Glorified alſo by it: ‘He is grieved by our *Diſobedience*, *Eph.* ‘4. 30. And therefore his Glory is in our ‘bringing forth Fruit. He dwells in us as ‘in his *Temple*, which is not to be defiled: ‘Holineſs becometh his *Habitation* for ‘ever.

‘Now if this that hath been ſaid, be not ‘ſufficient to evince a neceſſity of our *Obe-‘dience*, we muſt ſuppoſe our ſelves to ‘ſpeak with a ſort of Men, who regard ‘neither the *Soveraignty*, nor Love, nor ‘*Glory* of God, *Father*, *Son*, or *Holy Ghoſt*. Let Men ſay what they pleaſe, though our Obedience ſhould be all *loſt*, and never *re-‘garded*, which is impoſſible, (for God is ‘not unjuſt to forget our Labour of Love) ‘yet here is a ſufficient bottom, ground ‘and Reaſon of yielding more *Obedience* ‘unto God, than ever we ſhall *do*, whilſt ‘we live in this World. I ſpeak alſo only ‘of *Goſpel*-Grounds of Obedience, and ‘not of thoſe that are *Natural* and *Legal*, ‘which are indiſpenſible to all Mankind.

2. The

2. The End in respect of our selves immediately, is threefold, 1. Honour. 2. Peace. 3. Usefulness.

1. *Honour*, It is by *Holiness* that we are made *like unto God*, and his Image is renewed *again* in us. This was our *Honour* at our Creation; this exalted us above all our *Fellow-Creatures* here below; we were made in the Image of God. This we lost by *Sin*, and became like the *Beasts* that perish. To this *Honour* of Conformity to God, of *bearing his Image*, are we exalted again by Holiness alone. *Be ye Holy* says God, because *I am Holy*, 1 *Pet.* 1. 16. And *be you perfect*, that is, in doing good, *as your Heavenly Father is Perfect*, Math. 5. 48 in a *Likeness* and Conformity to him. And herein is the *Image* of *God* renewed: *Ephes.* 4. 23, 24. Therein we put on the *New Man which after God is created in Righteousness and Holiness of Truth.* This was that which originally was attended with *Power* and *Dominion*; is still all that is Beautiful or Comely in the World; How it makes Men *Honourable* and *Precious* in the sight of *God*, of *Angels*, of *Men*, how alone it

is

'is that which is not *despised*, which is of 'Price before the *Lord*; what *contempt* and 'Scorn He hath of them in whom it is 'not, in what Abomination he hath them 'and all their ways, might easily be evin-'ced.

2. Peace; by it we have *Communion* with 'God, wherein *Peace* alone is to be en-'joyed. The *wicked are like a troubled Sea 'that cannot rest*, and there is *no Peace to 'them, saith my God*: Isa. 48. 21. There is 'no Peace, Rest, or Quietness, in a *Di-'stance*, *Separation*, or Alienation from 'God. He is the *Rest of our Souls*: In 'the Light of his Countenance is *Life* and 'Peace. Now if we walk in the Light as 'he is Light, we have *Fellowship one with 'another*, 1 Joh. 1. 7. and verily *our Fel-'lowship is with the Father, and with the 'Son Jesus Christ*, v. 3. He that walks 'in the Light *of new Obedience*, he hath '*Communion with God*, and in his *Presence 'is fulness of Joy* for ever: without is 'there nothing but *darkness*, and wandring 'and Confusion.

3. 'Usefulness; a man without *Holi-'ness* is good for nothing: *Ephraim*, says the

'the Propbet, *is an empty Vine, that brings* 'forth Fruit to it ſelf. And what is ſuch 'a *Vine* good for? Nothing, ſaith another 'Prophet; a man cannot make a *pin of it*, 'ſo much as to *hang a Veſſel on*: A barren 'tree is *good for nothing*, but to be cut 'down for the Fire. Notwithſtanding 'the ſeeming *Uſefulneſs* of men, who ſerve 'the *Providence* of God in their Genera-'tions, I could eaſily manifeſt that the '*World* and the *Church* might want them 'and that indeed in themſelves they are '*Good for nothing*: only the *Holy* man is '*commune bonum*.

3. 'The End of it in *reſpect of others* 'in the world is manifold.

1. It ſerves to the *Conviction*, and ſtop-'ping the mouths of ſome of the *Enemies* 'of God, both *here* and hereafter. Here 1. Pet. 3. 16. *Keeping a good Conſcience, that* 'wherein they ſpeak againſt you as Evil Do-'ers they may be aſhamed, beholding your 'good Converſation in Chriſt.* By our keep-ing of a good Conſcience, Men will be 'made aſhamed of their falſe Accuſati-'ons. That whereas their *Malice* and Ha-'tred of the *ways* of God, hath provo-

ked

'ked them to *ſpeak* all manner of evil of 'the *Profeſſion* of them; by the Holineſs 'and Righteouſneſs of the *Saints*, they 'are *convinced*; and made aſhamed, as a 'Thief is when he is taken, and driven 'to acknowledge that God is amongſt 'them, and that they are wicked them-'ſelves, *Joh.* 17. 23. 2. Hereaf-'ter it is ſaid that the *Saints* ſhall *judg* the 'World: It is on this as well as upon 'other *Conſiderations*. Their *Good Works*, 'their *Righteouſneſs*, their *Holineſs* ſhall 'be brought forth, and manifeſted to all 'the World, and the Righteouſneſs of 'God's Judgments againſt Wicked Men, 'be thence evinced; *See*, ſays Chriſt, 'these are they that *I own*, whom *you ſo de-'ſpiſed* and abhorred; and ſee their *Works* 'following them, *this* and *that* they have 'done, when you *wallowed* in your *Abo-'minations*, Math. 25. 42, 43.

2. The *Converſion* of *others*, 1 *Pet.* 2. '12. *Having your Converſation honeſt 'among the Gentiles, that wherein they ſpeak 'againſt you as Evil Doers, beholding your 'good works, they may Glorify God in the 'day of Viſitation*, Mat. 5. 17. Even *Re-'vilers, Perſecutors, Evil ſpeakers*, have

'been overcome by the *Constant holy* walk-
'ing of Professors, and when their Day of
'Visitation hath *come*, have Glorified God
'on that Account, 1 *Pet.* 3. 1, 2.

3. The *Benefit* of all: Partly in keep-
'ing of *Judgments* from the *Residue* of Men,
Gen. 18. 'as *ten good Men* would have pre-
32, 33. 'served *Sodom*: Partly, by their
'*real Communication* of Good to them with
'whom they have to do in their Generati-
'on. *Holiness* makes a man a *Good Man*;
'Useful to *all*, and others eat of the
'*Fruits* of the Spirit, that he brings forth
'continually.

4. 'It is *Necessary* in respect of the
'*State* and Condition of *Justified Persons*;
'and that whether you consider their *Re-*
'*lative* State of acceptation, or their State
'of *Sanctification*.

1. 'They are *Accepted* and received in-
'to Friendship, with an *Holy* God; a God
'of *Purer* Eys than to behold Iniquity;
'who hates every *unclean thing*. And is
'it not *Necessary*, that they should be *Holy*
'who are admitted into his *Presence*,
'walk in his *Sight*, yea lie in his *Bosom*?
should they not with all *Diligence cleanse*
'themselves from all Pollution of *Flesh*
and

'and *Spirit*, and perfect Holineſs in the 'fear of the Lord.

'2. In reſpect of *Sanctification*; we 'have in us a new Creature, 2 *Cor.* 5. 17. 'This *New Creature is fed, cheriſhed, nou-'riſhed*, kept alive by the Fruits of Holi-'neſs: to what End hath God given us '*New Hearts*, and *New Creatures*? Is it 'that we ſhould *kill* them, ſtifle the Crea-'ture that is *found* in us, in the Womb? 'That we ſhould give him to the *Old Man* 'to be devoured?

5. 'It is neceſſary in reſpect of the *proper* 'place of *Holineſs* in the New *Covenant*, 'and that is twofold.

1. 'Of the Means unto 'the End: God hath ap-'pointed that *Holineſs*, ſhall 'be the *Means*, the *Way*, to 'that Eternal Life, which 'as in it ſelf and Original-'ly is *his Gift*, by Jeſus 'Chriſt, ſo with regard to his *Conſtitution* 'of our Obedience, as the Means of at-'taining it, is a reward: and God in be-'ſtowing of it a *Rewarder*. Though it be 'neither, the *Cauſe*, *Matter*, nor Conditi-'on of our *Juſtification*, yet it is the *Way*

Rom. 6. 23. Heb. 11. 6. Gen. 15. 1. Pſal. 19. 11. 58. 11. Mat. 5. 12. Chap. 10. 14. Ro. 4. 4. Col. 2. 18. Chap. 3. 24. Heb. 10. 35. Ch. 11. 26.

'appointed of God, for us to *Walk* in,
'for the obtaining of *Sal-*
2. *Pet.* 2. 51. '*vation*: And therefore he
'that hath hope of *Eternal*
'Life, purifies himself, as *He is pure*:
'and none shall ever come to that *End*,
'who walketh not in the *Way*: for with-
'out *Holiness* it is impossible to see God.
2. 'It is a *Testimony* and Pledge of *Adop-*
'*tion*: a sign and Evidence of Grace, that
'is, of *Acceptation* with God. And
'3. The whole *Expression* of our Thank-
'fulness. Now there is not one of all
'these *Causes* and Reasons of the *Necessity*,
'the *indispensible* necessity of our *Obedi-*
'*ence*, good Works, and Personal Righ-
'teousness, but would *require* a more large
'Discourse to *unfold* and explain, than I
'have allotted to the Proposal of them all.
'And innumerable others there are of the
'same import, that I cannot name. He
'that upon these *Accounts* doth not think
'Universal Holiness and Obedience to be
'of *indispensible necessity*, unless also it be
'exalted into the Room of the *Obedience*
and *Righteousness of* Christ, let him *be fil-*
'*thy still*.

I confess this whole Discourse proceed-
eth

eth on the Suppoſition of the Imputation of the Righteouſneſs of Chriſt unto us, for our Juſtification. And herein I have as good Company as the Prelacy and whole Church of *England* can afford; Sundry from among them having written large Diſcourſes in its Confirmation, and the reſt having till of late approved of it in others. I wiſh this Man, or any of his Companions in Deſign, would undertake the anſwering of Biſhop *Downham* on this Subject. No Man ever carried this Matter higher than *Luther*, nor did he in all his writings more poſitively and plainly contend for it, than in his Comment on the *Epiſtle* to the *Galatians*. Yet was that Book tranſlated into *Engliſh* by the Approbation of the then Biſhop of *London* who alſo prefixed himſelf a Commendatory Epiſtle unto it. The judgment of *Hooker* we have heard before. But what need I mention in particular any of the reſt of thoſe Great and Learned Names who have made famous the profeſſion of the Church of *England* by their writings throughout the World. Had this Man in their days treated this Doctrine with his preſent ſcoffing Petulancy he had ſcarce been *Rector*

of St. George Buttolph-Lane, much leſs filled with ſuch hopes and expectations of future Advancements, as it is not impoſſible that he is now poſſeſſed with, upon his memorable Atchievments. But on this ſuppoſition I do firſt appeal to the Judgment of the Church of *England* it ſelf, as to the Truth of the Doctrine delivered in my Diſcourſe, and the Principles which this Man proceedeth on in his Exceptions againſt it. 2. Though it be but a part of a *Popular Diſcourſe* and never intended for *Scholaſtick* Accuracy, yet as to the Aſſertions contained in it, I challenge this Author to take and allow the ordinary uſual ſence of the Words with the open Deſign of them, and to anſwer them when he can. And 3. In the mean time I appeal unto every indifferent Reader whether the mere peruſal of this whole Paſſage, do not caſt this Man's *Futilous* Cavils out of all Conſideration: ſo that I ſhall content my ſelf with very few Remarques upon them.

Firſt upon my aſſerting the neceſſity of Good Works he adds, *A very ſuſpicious Word, which methinks theſe Men ſhould be afraid to name.* And why ſo? We do acknow-

knowledge that we do not ſeek for Righteouſneſs by the Works of the Law. We deſign not our Perſonal Juſtification by them, nor to merit Life or Salvation, but betake our ſelves unto what even *Bellarmine* himſelf came to at Laſt as the ſafeſt Retreat, namely the Merits and Righteouſneſs of Chriſt. But for Attendance unto them, Performance of them, and fruitfulneſs in them, we are not afraid nor aſhamed at any Time to enter into Judgment with them by whom we are traduc'd. And as I have nothing to ſay unto this Author who is known unto me only by that Portraicture and Character which he hath given of himſelf in this Book, which I could have wiſhed for his own ſake had been drawn with a mixture of more Lines of Truth and Modeſty; ſo I know there are not a few, who in the Courſe of a Vain Worldly Converſation, whilſt there is ſcarce a Back or Belly of a Diſciple of Chriſt that bleſſeth God upon the account of their Bounty or Charity, (the Footſteps of Levity, Vanity, Scurrility, and Prophaneneſs, being moreover left upon all the Paths of their haunt) are wont to declaim about Holineſs, Good Works and Juſti-

fication by them, which is a ready way to instruct men to Atheism, or the scorn of every thing that is professed in Religion. But yet 2. He shews how impotent and impertinent our Arguments are for the Proof of the Necessity of Holiness. And as to the first of them from the Commands of God, he saith, *that if after all these Commands, God hath left it indifferent whether we obey him or no, I hope such Commands cannot make Obedience Necessary.* Wonderful Divinity! A Man must needs be well acquainted with God and himself who can suppose that any of his Commands shall leave it indifferent, whether we will obey them or no. Yea, *but will he damn Men if they do not obey his Commands for Holiness?* Yes, yes, no doubt he will do so. Yea, but we may be notwithstanding this Command Justified and Saved without this Holiness; False and Impertinent. We are neither Justified nor saved without them, though we are not Justified by them, nor saved for them.

Unto my Inforcement of the Necessity of Holiness from the Ends of God in Election and Redemption, he Replies page 127. *The Father hath Elected us to*

be

be Holy and the Son Redeemed us to be Holy. But will the Father Elect and the Son Redeem none but thoſe who are Holy, and Reject and Reprobate all others? Doth this Election and Redemption, ſuppoſe Holineſs in us, or is it without any regard to it? For if we be Elected and Redeemed without any regard unto our own being Holy, our Election and Redemption is ſecure whether we be Holy or not. Wonderful Divinity again! Election and Redemption ſuppoſe Holineſs in us. We are Elected and Redeemed with regard unto our own Holineſs; that is antecedently unto our Election and Redemption: For Holineſs being the Effect and Fruit of them, is that which he oppoſeth. Not many Pages after this, he falls into a great Admiration of the *Catechiſm of the Church of England*, which none blamed that I know of, as to what is contained in it. But it were to be wiſhed that he had been well inſtructed in ſome others, that he might not have divulged & obtruded on the World ſuch Crude and Palpable Miſtakes. For this Reſpect, of *Redemption at leaſt*, unto an Antecedent Holineſs in us, that is antecedent unto it, is ſuch a piece of Foppery in Religion as a Man would

would wonder how any one could be guilty of, who hath almoſt pored out his Eyes in Reading the Scripture. All the remaining Cavils of this Chapter are but the Effects of the like fulſom Ignorance. For out of ſome Paſſages ſcraped together from ſeveral parts of my Diſcourſe, (and thoſe not only cut off from their proper ſcope and End which is not mentioned by him at all, but alſo mangled in their Repreſentation) he would frame the Appearance of a Contradiction between what I ſay on the one hand, that there is *no Peace with God to be obtained by and for Sinners but by the Atonement that is made for them in the Blood of Jeſus Chriſt*, with the Remiſſion of Sin and Juſtification by Faith which enſue thereon; which I hope I ſhall not live to hear denyed by the Church of *England*, and the Neceſſity of Holineſs and Fruitfulneſs in Obedience, to maintain in our own Souls a ſence of that Peace with God which we have being Juſtified by Faith. And he who underſtands not the Conſiſtency of thoſe things hath little Reaſon to deſpiſe good *Catechiſms*, what-ever thoughts he hath had of his own Sufficiency.

The

The whole Design of what remains of this *Section*, is to insinuate that there can be no *Necessity of Holiness or Obedience* unto God unless we are Justified and saved thereby, which I knew not before to to have been, nor indeed do yet know it to be the *Doctrine of the Church of England*. But be it whose it will, I am sure it is not that of the Scripture, and I have so disproved it in other Discourses which this Man may now see if he please, as that I shall not here again reassume the same Argument. And although I am weary of consulting this woful mixture of Disingenuity and Ignorance, yet I shall mark somewhat on one or two Passages more, and leave him if he please unto a due Apprehension that what remains is unanswerable Scoffing.

The First is that of Page 131. *But however Holiness is Necessary with respect to Sanctification, we have in us a New Creature*, 2. Cor. 5. 17. *This new Creature is fed, Cherished, Nourished and kept alive, by the Fruits of Holiness, To what End hath God given us new Hearts and New Natures? Is it that we should Kill them, stifle the Creature* that is formed in us, in *the Womb*

Womb? That we ſhould give him to the old Man to be devoured. The Phraſe of this is admirable and the Reaſoning *unanſwerable. For if Men be New Creatures they will certainly live new Lives, and this makes Holineſs abſolutely neceſſary by the ſame Reaſon that every thing neceſſarily is what it is, but ſtill we enquire after a Neceſſary Obligation to the Practice of Holineſs, and that we cannot yet diſcover.*

The Reader will ſee eaſily how this is pickt out of the whole Diſcourſe as that which he imagined would yield ſome Advantage to reflect upon. For let him pretend what he pleaſe to the Contrary, he hath laid this End too open to be denied, and I am no way ſolicitous what will be his ſucceſs therein. Had he aimed at the Diſcovery of Truth he ought to have examined the whole of the Diſcourſe, and not thus have rent one piece of it from the another. As to the *Phraſe of Speech* which I uſe, it is I acknowledge Metaphorical, but yet being uſed only in a Popular way of Inſtruction is ſufficiently warranted from the Scripture which adminiſters occaſion and gives Countenance unto every Expreſſion in it, the whole being

full

full well understood by those who are Exercised in the Life of God. And for the Reasoning of it, it is such as I know this man cannot Answer. For the *New Creature*, whatever he may fancy, is not a new Conversation nor a Living Holily, but it is the Principle and Spiritual Ability produced in Believers by the Power and Grace of the Holy Ghost, enabling them to walk in newness of Life and Holiness of Conversation. And this Principle being bestowed on us, wrought in us, for that very End, it is necessary for us unless we will neglect and despise the Grace which we have received, that we walk in Holiness and abound in the Fruits of Righteousness whereunto it leads and tends. Let him answer this if he can, and when he hath done so, answer the Apostle in like manner, or scoff not only at me but at him also.

The last passage I shall remarque upon in this Section is what he gives us as the sum of the whole, Pag. 135. *The sum of all is, that to know Christ is not to be thus acquainted with his Person, but to understand his Gospel in its full Latitude and Extent. It is not the Person but the Gospel of Christ*

which

which is the Way, the Truth and the Life, which directs us in the way to Life and Happiness. And again this acquaintance with Christs Person, which these Men pretend to is only a work of Fancy, and teaches Men the Arts of Hypocrisie, &c.

I do not know that ever I met with any thing thus crudely asserted among the *Quakers* in contempt of the Person of Christ. For whereas he says of himself expressly *I am the Way, the Truth and the Life*, to say he is *not so* (for Jesus Christ is his Person and nothing else) carries in it a bold Contradiction, both parts of which cannot be true. When the Subject of a Proposition is owned, there may be great Controversy about the sense of the Predicate: as when Christ says *he is the Vine*. There may be so also about the Subject of a Proposition, when the Expression is of a third Thing, and dubious; as where Christ says *this is my Body*. But when the person speaking is the *Subject*, and speaks of himself, to deny what he says, is to give him the Lye. *I am the Way, and the Truth and the Life*, saith Christ; *He is not*, saith our Author, but the *Gospel* is so. If he had allowed our Lord Jesus Christ to have

have ſpoken the Truth, but only to have added, though he was ſo, yet he was ſo no otherwiſe but by the Goſpel, there had been ſomewhar of modeſty in the Expreſſion. But this ſaying that *the Perſon of Chriſt is not, the Goſpel is ſo*, is intolerable. It is ſo however, that this young Man without conſulting, or deſpiſing the Expoſition of all Divines Ancient or Modern, and the Common ſence of all Chriſtians ſhould dare to obtrude his crude and indigeſted Conceptions upon ſo great a Word of Chriſt himſelf, countenanced only by the corrupt and falſe gloſſes of ſome obſcure *Socinians*, which ſome or other may poſſibly in due time mind him of; I have other work to do.

But according to his Expoſition of this Heavenly Oracle, what ſhall any one imagine to be the ſence of the Context where *I* and *Me* ſpoken of Chriſt do ſo often occur. Suppoſe that the words of that whole Verſe *I am the Way, the Truth, and the Life, no Man cometh to the Father but by me*, have this ſence; not Chriſt himſelf is the Way, Truth and the Life, but the Goſpel; No man cometh to the Father but by Me, that is, not *by me*, but by the

Go-

Gospel; must not all the Expressions of the same nature in the Context have the same Exposition, as namely *Vers* 1. *Ye believe in God, believe also in me*; that is, not in me but in the Gospel? *I go to prepare a place for you*; That is, not I do so but the Gospel. Ver. 3. *I will come again and receive you to my self*; That is, not I but the Gospel will do so; And so of all other things which Christ in that place seems to speak of himself. If this be his way of Interpreting Scripture, I wonder not that he blames others for their Defect and miscarriages therein.

When I first considered these two last Sections, I did not suspect but that he had at least truely represented my Words which he thought meet to reflect upon and Scoff at; as knowing how easie it was for any one whose Conscience would give him a Dispensation for such an undertaking, to pick out sayings and Expressions from the most Innocent Discourse, and odiously to propose them as cut off from their proper Coherence; and under a Concealment of the End and the Principal Sence, designed in them. Wherefore I did not so much as read over the Discourse

course excepted against, only once or twice observing my words as quoted by him, not directly to comply with what I knew to be my sence and intention, I turned unto the particular Places to discover his Prevarication. But having gon through this ungrateful task, I took the Pains to read over the whole Digression in my Book which his Exceptions are Levelled against; And upon my review of it, my Admiration of his dealing was not a little increased I cannot therefore but desire of the most Partial Adherers unto this Censurer of other Mens Labours, Judgments, and Expressions, but once to read over that Discourse, and if they own themselves to be Christians, I shall submit the whole of it, with the consideration of his Reflections upon it, unto their Judgments. If they refuse so to do, I let them know I despise their Censures, and do look on the satisfaction they take in this Mans scoffing Reflections, as the Laughter of Fools, or the Crackling of Thorns under a Pot. For those who will be at so much pains to undeceive themselves, they will find that that Expression of the *Person of Christ* is but once or twice used in all that long Dis-

courſe, and that occaſionally, which by the outcrys here made againſt it, any one would ſuppoſe to have filled up almoſt all the Pages of it. He will find alſo that I have owned and declared the Revelation that God hath made of himſelf, the properties of his Nature, and his Will in his works of Creation and Providence in its full Extent and Efficacy; and that by the Knowledge of God in Chriſt which I ſo much inſiſt upon, I openly, plainly, and declaredly, intend nothing but the Declaration that God hath made of himſelf in Jeſus Chriſt by the Goſpel, whereof the Knowledge of his Perſon the Great Myſtery of Godlineſs, God manifeſted in the Fleſh, with what he did & ſuffered, as the Mediator between God & Man, is the chiefeſt Inſtance; in which Knowledg conſiſteth all our Wiſdom of Living unto God. Hereon I have no more to add, but that he by whom theſe things are denied or derided, doth openly renounce his Chriſtianity. And that I do not lay this unto the Charge of this doughty Writer, is becauſe I am ſatisfied that he hath not done it out of any ſuch deſign, but partly out of Ignorance of the things which he undertakes to write about,

and

and partly to ſatisfy the malevolence of himſelf and ſome others againſt my Perſon which ſort of depraved Affections where Men give up themſelves unto their prevalency, will blind the Eyes, and pervert the Judgments of Perſons as wiſe as he.

In the Firſt Section of his fourth Chapter I am not particularly concerned, and whilſt he only vents his own conceits, be they never ſo idle or *Atheological*, I ſhall never trouble my ſelf either with their Examination or Confutation. So many as he can perſwade to be of his Mind, That we have *no Union with Chriſt but by Vertue of Union with the Church*, the contrary whereof is abſolutely true; That *Chriſt is ſo an Head of Rule and Government unto the Church, as that he is not an Head of Influence* and ſupplies of Spiritual Life, contrary to the Faith of the Catholick Church in all Ages; That theſe aſſertions of his have any Countenance from *Antiquity* or, the leaſt from the Paſſages quoted out of *Chryſoſtom* by himſelf; That his Gloſſes upon many Texts of Scripture, which have an admirable Coincidence with thoſe of two other perſons whom I ſhall name when Occaſion requires it; are ſufficient to af-

fix upon them the ſence which he pleads for, with many other things of an Equal Falſhood and Impertinency wherewith this Section is ſtuffed, ſhall without any farther trouble from me be left to follow their own Inclinations. But yet notwithſtanding all the great Pains he hath taken to Inſtruct us in the Nature of the Union between Chriſt and Believers, I ſhall take leave to preſer that given by Mr. *Hooker* before it, not only as more true and agreeable unto the Scripture, but alſo as better expreſſing the Doctrine of the *Church of England* in this matter. And if theſe things pleaſe the preſent Rulers of the Church, wherein upon the matter Chriſt is ſhuffled off, and the whole of our Spiritual Union is reſolved into the Doctrine of the Goſpel, and the Rule of the Church by Biſhops and Paſtors, let it imply what Contradiction it will, as it doth the Higheſt, ſeeing it is by the Doctrine of the Goſpel that we are taught our Union with Chriſt, and his Rule of the Church by his Laws and Spirit, I have only the the Advantage to know ſomewhat more than I did formerly, though not much to my Satisfaction.

But

But he that ſhall conſider what reflections are caſt in this Diſcourſe, on the neceſſity of Satisfaction to be made unto Divine Juſtice, and from whom they are borrowed; the miſerable weak Attempt that is made therein, to reduce all Chriſt's mediatory Actings unto his Kingly Office, and in particular his Interceſſion; the faint mention that is made of the Satisfaction of Chriſt, clogged with the addition of Ignorance of the Philoſophy of it, as it is called, well enough complying with them who grant that the Lord Chriſt did what God was ſatisfied withal, with ſundry other things of the like nature; will not be to ſeek whence theſe things come, nor whither they are going, nor to whom our Author is beholden for moſt of his rare Notions, which it is an eaſie thing at any time to acquaint him withal.

The ſecond Section of this Chapter is filled principally with Exceptions againſt my Diſcourſe, about the *Perſonal Excellencies of Chriſt* as Mediator, if I may not rather ſay with the Reflections on the Glory of Chriſt himſelf. For my own Diſcourſe upon it I acknowledge to be weak, and not only inconceiveably be-

neath the Dignity and Merit of the Subject, but alſo far ſhort of what is taught and delivered by many Ancient Writers of the Church unto that purpoſe. And for his Exceptions they are ſuch a Compoſition of ignorance and ſpite, as is hardly to be paralel'd. His Entrance upon his Work is pag 200. as followeth. *Secondly, Let us enquire what they mean by the Perſon of Chriſt, to which Believers muſt be united. And here they have outdone all the Metaphyſical Subtilties of* Suarez, *and have found out a Perſon for Chriſt diſtinct from his Godhead and Man-hood; for there can be no other Senſe made of what Dr.* Owen *tells us, that by the Graces of his Perſon he doth not mean the Glorious Excellencies of his Deity conſidered in it ſelf, abſtracting from the Office which for us as God and Man he undertook, nor the outward appearance of his Humane Nature when he converſed here on* Earth, *nor yet as now Exalted in Glory, but the Graces of the Perſon of Chriſt, as he is veſted with the Office of Mediation: his Spiritual Eminency, Comelineſs, Beauty, as appointed and anointed by the Father unto that Great Work of bringing home all his Elect unto his Boſom. Now unleſs the Perſon of Chriſt as Mediator,*

be

be distinct from his Person as God-Man all this is Idle talk. For what Personal Graces are there in Christ as Mediator, which do not belong to him either as God or Man? There are some things indeed which our Saviour did, and suffered, which he was not obliged to, either as God or Man, but as Mediator, but surely he will not call the Peculiar Duties and Actions of an Office Personal Graces.

I have now learned not to trust unto the Honesty and Ingenuity of our Author, as to his Quotations out of my Book, which I find that he hath here mangled and altered as in other Places, and shall therefore transcribe the whole Passage in my own Words, Pag. 51. *It is Christ as Mediator of whom we speak; and therefore by the Grace of his Person I understand not; First, the Glorious Excellencies of his Deity considered in it self, abstracting from the Office which for us as God and Man he undertook. 2. Nor the outward appearance of his humane Nature, neither when he conversed here on Earth bearing our Infirmities, whereof by reason of the Charge that was laid upon him, the Prophet gives quite another Character,* Isa. 52, 14. *Concerning which*

ſome of the Ancients are very Poetical in their Expreſſions; nor yet as now exalted in Glory, a Vain Imagination whereof, makes many bear a falſe, a Corrupted reſpect unto Chriſt, even upon Carnal Apprehenſions of the mighty Exaltation of the Humane Nature, which is but to know Chriſt after the Fleſh, a Miſchief much improved by the Abomination of Fooliſh Imagery. But this is that which I intend; the Graces of the Perſon of Chriſt as he is veſted with the office of Mediation, his Spiritual Eminency, Comelyneſs and Beauty &c. Now in this reſpect the Scripture deſcribes him as exceeding Excellent Comely and Deſirable, far above compariſon with the choyceſt Chiefeſt Created Good or any Endowment imaginable: which I prove at large from *Pſal.* 45. 2. *Iſa.* 4. 2. *Cant.* 5. 9. adding on Explanation of the whole.

In the Digreſſion, ſome Paſſages whereof he carps at in this Section, my Deſign was to declare, as was ſaid, ſomewhat of the Glory of the Perſon of Chriſt: To this End I conſidered both the Glory of his *Divine* and the many Excellencies of his humane Nature. But that which I principally inſiſted on was the Excellency of Perſon as *God and Man* in one, whereby he

he was meet and able to be the Mediator between God and Man, and to effect all the great and bleſſed Ends of his Mediation. That our Lord Jeſus Chriſt was God, and that there were on that account in his Perſon the Eſſential Excellencies and Properties of the Divine Nature, I ſuppoſe he will not deny. Nor will he do ſo, that he was truly Man, and that his Humane Nature was endowed with many Glorious Graces and Excellencies which are Peculiar thereunto. That there is a diſtinct Conſideration of his Perſon as both theſe Natures are united therein, is that which he ſeems to have a mind to except againſt. And is it meet that any one who hath ought elſe to do, ſhould ſpend any moments of that Time which he knows how better to improve, in the purſuit of a Mans Impertinencies, who is ſo bewildred in his own Ignorance and Confidence, that he knowes neither where he is, nor what he ſays. Did not the Son of God by aſſuming our Humane Nature, continuing what he was, become what he was not? Was not the Perſon of Chriſt by the Communication of the Properties of each Nature in it and to it, a Principle of ſuch operati-

ons

ons as he could not have wrought either as God or Man, ſeparately conſidered? How elſe did *God Redeem his Church with his own Blood*? Or how is that true which he ſays *John* 3.13. *And no Man hath aſcended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven*? Was not the Union of the two Natures in the ſame Perſon (which was a Property neither of the Divine nor Humane Nature, but a diſtinct ineffable Effect of Divine Condeſcention, Wiſdom and Grace which the Antients Unanimouſly call the Grace of Union whoſe Subject is the Perſon of Chriſt) that whereby he was fit, meet and able for all the Works of his Mediation? Doth not the Scripture moreover propoſe unto our Faith and Conſolation the Glory, Power and Grace of the Perſon of Chriſt as he is God over all bleſſed for ever, and his Love, Sympathy, Care, and Compaſſion as Man, yet all acting themſelves in the one and ſelf ſame Perſon of the Son of God? Let him read the firſt Chap. of the Epiſtle to the *Hebrews* and ſee what account he can give thereof. And are not theſe ſuch Principles of Chriſtian Religion as no Man

ought

ought to be ignorant of, or can deny without the Guilt of the Hereſies condemned in the firſt General Councils? And they are no other Principles which my whole Diſcourſe excepted againſt, doth proceed upon. But ſaith our Author, *unleſs the Perſon of Chriſt as Mediator be diſtinct from his Perſon as God Man all this is idle Talk.* Very Good! and why ſo? Why, what *Perſonal Graces are there in Chriſt as Mediator which do not belong unto him either as God or Man?* But is he not aſhamed of this Ignorance? Is it not a Perſonal Grace and Excellency that he is God and Man in one Perſon which belongs not to him either as God or Man? And are there not Perſonal Operations innumerable depending hereon, which could not have been wrought by him either as God or Man, as raiſing himſelf from the Dead by his own Power and Redeeming the Church with his Blood Are not moſt of the Deſcriptions that are given us of Chriſt in the Scripture, moſt of the Operations which are aſſigned unto him ſuch as neither belong unto, nor proceed from the Divine or Humane Nature, ſeparately conſidered, but from the Perſon of Chriſt as both theſe

Natures

Natures are united in it. That which ſeems to have led him into the Maze, wherein he is bewildred in his enſuing Diſcourſe, is, that conſidering there are but two Natures in Chriſt the Divine and the Humane, & Nature is the Principle of all Operations, he ſuppoſed that nothing could be ſaid of Chriſt, nothing aſcribed to his Perſon, but what was directly formally predicated of one of his Natures, diſtinctly conſidered. But he might have eaſily enquired of himſelf, that ſeeing all the Properties and Acts of the Divine Nature are abſolutely Divine, and all thoſe of the Humane Nature abſolutely Humane, whence it came to paſs that all the Operations and Works of Chriſt as Mediator are *Theandrical*. Although there be nothing in the Perſon of Chriſt but his Divine and Humane Nature, yet the Perſon of Chriſt is neither his Divine Nature nor his Humane. For the Humane Nature is and ever was of it ſelf ἀνυπόστατος, and the Divine to the compleat Conſtitution of the Perſon of the Mediator in and unto its own *Hypoſtaſis* aſſumed the Humane, ſo that although every Energy or Operation be ἐνεργητικὴ τῆς φύσεως κίνησις, and

and ſo the diſtinct Natures are diſtinct Principles of Chriſt's operations, yet his Perſon is the Principal or only Agent, which being God-Man, all the Actions thereof by vertue of the Communication of Properties of both Natures therein are *Theandrical*; And the Excellency of this Perſon of Chriſt wherein he was every way fitted for the work of Mediation I call ſometimes his *Perſonal Grace*, and will not go to him to Learn to ſpeak and expreſs my ſelf in theſe things. And it is moſt falſe which he affirms pag. 203. *That I diſtinguiſh the Graces of Chriſt's Perſon as Mediator, from the Graces of his Perſon as God and Man.* Neither could any Man have run into ſuch an Imagination, who had competently underſtood the things which he ſpeaks about. And the bare propoſal of theſe things is enough to defeat the Deſign of all his enſuing Cavils and Exceptions.

And as to what he cloſeth withal, that *Surely I will not call the peculiar Duties and Actions of an Office Perſonal Graces*; I ſuppoſe that he knoweth not well what he intends thereby. Whatever he hath fancied about *Chriſt* being the Name of an Office

fice, Jesus Christ of whom we speak is an Person and not an Office. And there are no such things *in rerum natura* as the actions of an Office. And if by them he intends the Actions of a Person in the discharge of an Office, whatever he calls *them*, I will call the Habits in Christ from whence all his Actions in the performance of his Office do proceed, *Personal Graces*; and that whether he will or no. So he is a *merciful, faithful and compassionate High-Priest*, Heb. 2. 17. 4. 15. 5. 2. And all his Actions in the discharge of his Office of Priesthood being principled and regulated by those Qualifications, I do call them his Personal Graces, and do hope that for the future I may obtain his leave so to do. The like may be said of his other Offices.

The Discourse which he thus raves against is *Didactical* and accommodated unto a Popular way of Instruction, and it hath been hitherto the common Ingenuity of all Learned Men to give an Allowance unto such Discourses, so as not to exact from them an accuracy and propriety in Expressions, such as is required in those that are *Scholastical* or *Polemical*. It is that which

which by common conſent is allowed to the Tractates of the Ancients of that Nature, eſpecially where nothing is taught but what for the ſubſtance of it is conſonant unto the Truth. But this Man attempts not only a Severity in nibling at all Expreſſions which he fancyeth liable unto his Cenſures; but with a diſingenuous Artifice waving the Tenour and Proceſs of the Diſcourſe, which I preſume he found not himſelf able to oppoſe, he takes out ſometimes here, ſometimes there, up and down backward and forward, at his Pleaſure, what he will, to put if it be poſſible an ill Sence upon the whole. And if he have not hereby given a ſufficient Diſcovery of his good will towards the doing of ſomewhat to my diſadvantage, he hath failed in his whole Endeavour. For there is no Expreſſion which he hath fixed on as the Subject of his Reflections, which is truely mine; but that as it is uſed by me, and with reſpect unto its End, I will defend it againſt him and all his Co-partners, whilſt the Scripture may be allowed to be the Rule and Meaſure of our Conceptions and Expreſſions about Sacred things. And although at preſent I am utterly wearied with the conſideration of ſuch ſad Triflings

I shall accept from him the kindness of an Obligation to so much Patience as is necessary unto the perusal of the ensuing Leaves wherein I am concerned.

First; Pag. 202. He would pick something if he knew what out of my Quotations of *Cant.* 5. 9. to express or illustrate the Excellency of Christ, which first he calls an *Excellent Proof* by way of scorn. But as it is far from being the *only* Proof produced in the Confirmation of the same Truth, and is applyed rather to illustrate what was spoken then to prove it; yet by his favour, I shall make bold to continue my apprehensions of the occasional Exposition of the words which I have given in that Place, until he is pleased to acquaint me with a better, which I suppose will be long enough. For what he adds; *But however White and Ruddy belong to his Divine and Humane Nature, and that without regard to his Mediatory Office, for he had been White in the Glory of his Deity, and Ruddy with the Red Earth of his Humanity, whether he had been considered as Mediator or not*; it comes from the same spring of skill and Benevolence with those afore. For what wise talk is it of Christ's being God & Man without the Consideration of his being Mediator, as though he were ever

ever, or ever ſhould have been God and Man, but with reſpect unto his Mediation. His *Scoff* at the *red Earth* of Chriſt's *Humanity* repreſented as my words, is grounded upon a palpable falſification. For my words are, He was alſo *ruddy in the Beauty of his Humanity. Man was called* Adam *from the red Earth whereof he was made. The word here uſed, points him out as the ſecond* Adam, *partaker of Fleſh and Blood, becauſe the Children alſo partook of the ſame.* And if he be diſpleaſed with theſe Expreſſions, let him take his own time to be pleaſed again, it is that wherein I am not concerned. But my fault which ſo highly deſerved his Correction is, that *I apply that to the perſon of Chriſt which belongs unto his Natures.* But what if I ſay no ſuch thing, or had no ſuch Deſign in that place? For although I do maintain a diſtinct Conſideration of the Excellency of Chriſt's perſon, as compriſing both his Natures united, though every real thing in his perſon belongs formally and radically unto one of the Natures, (thoſe other Excellencies being the Exurgency of their Union) whereby his

perſon was fitted and ſuited unto his Mediatory operations, which in neither nature ſingly conſidered he could have performed, and ſhall continue to maintain it againſt whoſoever dares directly to oppoſe it; yet in this place I intended it not, which this man knew well enough, the very next words unto what he pretends to prove it being, *The beauty and comelineſs of the Lord Jeſus Chriſt in the Union of both theſe in one Perſon ſhall afterwards be declared.* And ſo we have an equality in Judgement and Ingenuity throughout this Cenſure.

Hence he leaps to *pag.* 64. of my Book, thence backwards to 53. and then up and down I know not how nor whither. He begins with *pag.* 64. *And in his firſt Digreſſion concerning the Excellency of Chriſt Jeſus, to invite us to Communion with him in a Conjugal Relation, he tells us that Chriſt is exceeding Excellent and Deſirable in his Deity, and the Glory thereof; He is Deſirable and Worthy our Acceptation as conſidered in his Humanity, in his Freedom from Sin, Fulneſs of Grace,* &c. *Now though this look very like a Contradiction,*

that

that by the Graces of his Perſon he meant neither the Excellencies of his Divine nor Humane Nature, yet he hath a Salvo which will deliver him both from Contradiction and from Senſe, that he doth not conſider theſe Excellencies of his Deity or Humanity as abſtracted from his Office of Mediator; though he might if he pleaſed: For he conſiders thoſe Excellencies which are not peculiar to the Office of Mediation, but which would have belonged unto him as God and Man, whether he had been Mediator or not; But what becomes of his Diſtinction of the Graces of Chriſt's Perſon as Mediator, from the Graces of his Perſon as God and Man, when there are no perſonal Graces in Chriſt but what belong to his Deity or his Humanity.

I am ſufficiently ſatisfyed that he neither knows where he is, nor what he doth, or hath no due comprehenſion of the things he treats about. That which he oppoſeth, if he intend to oppoſe any thing by me aſſerted, is, that whereas Chriſt is God, the Eſſential properties of his Divine Nature are to be conſidered as the formal Motive unto, and Object

of Faith, Love, and Obedience; and whereas he is Man alſo, his Excellencies in the Glorious Endowment of his Humane Nature, with his Alliance unto us therein, and his Furniture of Grace for the Diſcharge of his Office, are propoſed unto our Faith and Love in the Scripture, And of theſe things we ought to take a diſtinct Conſideration; our Faith concerning them being not only Taught in the Scripture, but fully confirmed in the Confeſſions and Determinations of the Primitive Church. But the Perſon of Chriſt wherein theſe two Natures are united, is of another *diſtinct* Conſideration, and ſuch things are ſpoken thereof as cannot under any ſingle Enunciation be aſcribed unto either Nature, though nothing be ſo, but what *formally* belongs unto one of them, or is the neceſſary conſequent & Exurgency of their Union. See *Iſa.* 9. 6. 2 *Tim.* 3. 16. *John* 1. 14. It is of the *Glory of the Word of God made Fleſh*, that *I* diſcourſe. But this Man talks of what would have belonged to Chriſt as *God-Man*, whether he had been Mediator or not, as though the Son of God

God either was, or was ever deſigned to be, or can be conſidered as God-Man, and not as Mediator. And thence he would releive himſelf by the *C*alumny of aſſigning a Diſtinction unto me between the Graces of Chriſt's perſon as Mediator, & the Graces of his perſon as God & Man, that is one perſon, which is a meer figment of his own miſunderſtanding. Upon the whole he comes to that accurate *Theſis* of his own, that there are no perſonal Graces in Chriſt but what belong to his Deity or Humanity, Perſonal Graces belonging unto the Humanity or Humane Nature of Chriſt, that Nature being ἀνυπόστατα, or ſuch as hath no perſonal ſubſiſtence of its own, is a Notion that thoſe may thank him for who have a mind to do it. And he may do well to conſider what his thoughts are of the Grace of our Lord Jeſus Chriſt, mentioned *Phill.* 2. 7, 8, 9, 10, 11.

But he will now diſcover the Deſign of all theſe things, and afterward make it good by Quotations out of my Book. The firſt he doth *pag.* 203. and onwards, *But whatever becomes of the ſenſe of the Diſtinction, there is a very deep fetch in it, the*

observing of which will discover the whole mystery of the Person of Christ, and our Union to him. For these men consider that Christ saves us as he is our Mediator, and not meerly considered as God or Man, and they imagine that we receive Grace and Salvation from Christ's Person, just as we do water out of a Conduit, or a Gift and Largess from a Prince, that it flows to us from our Union to his person, and therefore they dress up the Person of the Mediator with all those personal Excellencies and Graces which may make him a fit Saviour, that those who are thus united to his Person, of which more in the next Section, need not fear missing of Salvation. Hence they ransack all the boundless perfections of the Deity, and whatever they can find or fancy speaks any Comfort to Sinners, this is presently a personal Grace of the Mediator. They consider all the Glorious effects of his Mediation, and whatever Great things are spoken of his Gospel, or Religion, or Intercession for us, these serve as personal Graces; so that all our hopes may be built not on the Gospel Covenant, but on the Person of Christ; so that the Dispute now lyes between the Person of Christ and his Gospel,

Goſpel, which muſt be the Foundation of our Hope, which is the way to life and happineſs.

Firſt, We do conſider and Believe that Chriſt ſaves us as a *Mediator*, that is, as God and Man in one perſon, exerciſing the Office of a Mediator, and not meerly as God or Man. This we believe with all the Catholick Church of Chriſt, and can with boldneſs ſay, he that doth not ſo, let him be *Anathema Maranatha*. Secondly, We do not imagine, but believe from the Scripture, and with the whole Church of God, that we receive Grace and Salvation from the Perſon of Chriſt, in thoſe diſtinct wayes wherein they are capable of being received; and let him be *anathema* who believes otherwiſe. Only whether his putting of Grace and Salvation into the ſame way of Reception, belong unto his Accuracy in expreſſing his own Sentiments, or his Ingenuity in the repreſentation of other Mens words, I leave undetermined. The Similitudes he uſeth to expreſs our Faith in theſe things, ſhew his good will towards Scoffing and Prophaneneſs. We ſay, there is real Communication of Grace from the

perſon of Chriſt as the Head of the Church unto all the Members of his Myſtical Body by his Spirit, whereby they are quickened, ſanctifyed, and enabled unto all Holy Obedience, and if it be denyed by him he ſtands *anathematized* by ſundry Counſels of the Ancient Church. We ſay not, that we receive it as water out of a Conduit, which is of a limited determined Capacity, whereas we ſay the perſon of Chriſt by reaſon of his Deity is an immenſe Eternal living Spring or Fountain of all Grace. And when God calls himſelf a *Fountain of living water*, and the Lord Chriſt calls his Spirit communicated to Believers *living Water*, under which Apellations he was frequently promiſed in the Old Teſtament, as alſo the Grace and Mercy of the Goſpel the *waters of Life*, inviting us to receive them, and to drink of them, this Author may be adviſed to take heed of Prophane Scoffing at theſe things. Whether any have ſaid that we receive Grace and Salvation from Chriſt as a *Guift* or *Largeſs* from a Prince I know not; if they have the ſole defect therein is that the Alluſion doth

no

no way ſufficiently ſet forth the freedom and bounty of Chriſt in the Communication of them unto Sinners, and wherein elſe it offends, let him ſoberly declare if he can. This is the Charge upon us in point of Faith and Judgement, which in one word amounts to no more but this, that we are Chriſtians, and ſo by the Grace of God we intend to continue, let this man deride us whilſt he pleaſeth. His next Charge concerns our Practice in the purſuit of theſe dreadful Principles, which by their Repetition he hath expoſed to ſcorn. *And therefore they dreſs up*, &c. What doth this poor man intend? What is the Deſign of all this Prophaneneſs? The Declaration of the Natures and Perſon of Chriſt, of his Grace and work, the aſcribing unto him, what is directly and expreſsly in terms aſcribed unto him in the Scripture, or relating as we are able, the Deſcription it gives of him, is here called *dreſſing up the perſon of the Mediator with all thoſe perſonal Graces that may make him a fit Saviour.*

The Preparation of the Perſon of Chriſt to be a fit and meet Saviour for Sinners, which

which he prophanely compares to the *Dreſſing up of*——— is the Greateſt, moſt Glorious and Admirable Effect that ever Infinite Wiſdom, Goodneſs, Power and Love wrought and produced, or will do ſo unto Eternity. And thoſe on whom he reflects, deſign nothing, doe nothing in this Matter, but only endeavour according to the Meaſure of the Gift of Chriſt which they have received, to declare and explain what is revealed and taught in the Scripture thereof; and thoſe who exceed the bounds of Scripture Revelation herein, (if any do ſo) we do abhorr. And as for thoſe who are united unto Chriſt, although we ſay not that *they need not fear miſſing of Salvation*, ſeeing they are to be brought unto it not only through the Exerciſe of all Graces, whereof *Fear* is one, but alſo through ſuch Tryals and Temptations as will alwayes give them a Fear of heed and Diligence, and ſometimes ſuch a Fear of the Event of things, as ſhall combate their Faith, and ſhake its firmeſt Reſolves; yet we fear not to ſay, that thoſe who are really united unto Jeſus Chriſt, ſhall

be

be assuredly saved, which I have proved elsewhere beyond the fear of any Opposition from this Author or others like minded. 4ly, He addes hence, *They ransack*, &c. But what is the meaning of these Expressions? Doth not the Scripture declare, that Christ is *God* as well as Man? Doth it not build all our Faith, Obedience and Salvation on that Consideration? Are not the Properties of the Divine Nature every where in the Scripture declared and proposed unto us, for the ingenerating and establishing Faith in us, and to be the Object of, and Exercise of all Grace and Obedience? And is it now become a Crime, that any should seek to declare and instruct others in these things from the Scripture, and to the same End for which they are therein revealed? Is this with any Evidence of Sobriety to be traduced as a *ransacking the boundless Perfections of the Divine Nature, to dress up the Person of the Mediator?* Is he a Christian, or doth he deserve that Name, who contemns or despiseth the Consideration of the Propertyes of the Divine Nature in the Person of Christ?

Christ? (See *Isa.* 6. 1, 2, 3. *Joh.* 12. 41. *Isa.* 9. 6. *Joh.* 1. 14. *Phil.* 2. 6. *&c.*) or shall think that the Grace or Excellencies of his Person do not principally consist in them, as the Humane Nature is united thereunto. 5ly. *They consider all the Glorious Effects of his Mediation.* All the Effects of Christs Mediation, *all the Things that are spoken of the Gospel*, &c. do all of them declare the Excellency of the Person of Christ, as Effects declare their Cause, and may and ought to be considered unto that end as Occasion doth require. And no otherwise are they considered by those whom he doth oppose. 6ly. But the End of these strange Principles and Practices he tells us is, *that all our hopes may be built, not on the Gospel Covenant, but on the Person of Christ.* But I say again, what is it that this Man intends? What is become of a common Regard to God and Man? who do so build their hopes on Christ as to reject or despise the *Gospel-Covenant*, as he calls it, though I am afraid should he come to explain himself, he will be at a loss about the true Nature of the *Gospel-Covenant*, as I find him to be

be about the Perſon and Grace of Chriſt. He telleth us indeed, that *not the Perſon of Chriſt, but the Goſpel is the Way*, did we ever ſay, *not the Covenant of Grace but the Perſon of Chriſt* is all we regard? But whence comes this cauſeleſs Fear and Jealouſie; or rather this evil Surmiſe, that if any endeavour to exalt the Perſon of Chriſt, immediately the Covenant of the Goſpel (that is in truth the Covenant which is declared in the Goſpel) muſt be diſcarded? Is there an inconſiſtency between Chriſt and the Covenant? I never met with any who was ſo fearfull and jealous leaſt too much ſhould be aſcribed in the matter of our Salvation to Jeſus Chriſt; and when there is no more ſo, but what the Scripture doth expreſſely and in words aſſign unto him and affirm of him, inſtantly we have an Outcry that the Goſpel and the Covenant are rejected, and that a Diſpute lyes between the Perſon of Chriſt and his Goſpel. But let him not trouble himſelf, for as he cannot, and as he knowes he cannot produce any one word or one ſyllable out of any Writings of mine, that ſhould

ſhould derogate any thing from the Excellency, Nature, Neceſſity or Uſe of the New Covenant, ſo though it may be he do not, and doth therefore fancy and dream of Diſputes between Chriſt and the Goſpel, we do know how to reſpect both the Perſon of Chriſt and the Covenant, both Jeſus Chriſt and the Goſpel in their proper places. And in particular we do know, that as it is the Perſon of Chriſt who is the Author of the Goſpel, and who as Mediator in his Work of Mediation gives Life and Efficacy and Eſtabliſhment unto the Covenant of Grace, ſo both the Goſpel and that Covenant do declare the Glory, and deſign the Exaltation of Jeſus Chriſt himſelf. Speaking therefore comparatively, *all our hopes are built on Jeſus Chriſt*, who alone filleth all things; yet alſo we have our hopes in God through the Covenant declared in the Goſpel, as the way deſigning the Rule of our Obedience, ſecuring our Acceptance and Reward. And to deal as gently as I can warrant my ſelf to do with this Writer, the Diſpute he mentions between the Perſon of Chriſt & the Goſpel, which

ſhall

ſhall be the Foundation of our Hope, is only in his own fond imagination, diſtempered by Diſingenuity and Malevolence. For if I ſhould charge what the appearrance of his Expreſſions will well bare, what he ſayes ſeems to be out of a Deſign influenced by Ignorance or Hereſie, to exclude Jeſus Chriſt God and Man from being the principal Foundation of the Church, and which all its hopes are built upon. This being the ſumme of his Charge I hope he will fully prove it in the Quotations from my Diſcourſe, which he now ſets himſelf to produce; aſſuring him that if he do not, but come ſhort therein, ſetting aſide his odious and foppiſh prophane Deductions, I doe averre them all in plain terms, that he may on his next occaſion of Writing, ſave his labour in ſearching after what he may oppoſe. Thus therefore he proceeds *pag.* 205.

To make this appear, I ſhall conſider that account which Dr. Owen *gives us of the perſonal Graces and Excellencies of Chriſt, which in general conſiſt in three things; Firſt, his Fitneſs to ſave, from the Grace of Union, and the proper and neceſſary Effects thereof. Secondly, his Fulneſs to ſave from the*

the Grace of Communion, or the free Conſequences of the Grace of Union; and Thirdly, his Excellency to endear, from his compleat ſuitableneſs to all the wants of the Souls of men. Firſt, That he is fit to be a Saviour from the Grace of Union; and if you will underſtand what this ſtrange Grace of Union is, it is the uniting the Nature of God and Man in one Perſon, which makes him fit to be a Saviour to the uttermoſt; He layes his hand upon God, by partaking of his Nature; and he layes his hand on us, by partaking of our Nature; and ſo becomes a Dayes-man or Umpire between both. Now though this be a great Truth, that the Union of the Divine and Humane Nature in Chriſt did excellently qualifie him for the Office of a Mediator, yet this is the Unhappieſt man in Expreſſing and proving it, that I have met with; For what an untoward Repreſentation is this of Chriſts Mediation, That he came to make Peace, by laying his hands on God and Men, as if he came to part a Fray or Scuffle; and he might as well have named Gen. 1. 1. *or* Matth. 1. 1. *or any other place of Scripture for the proof of it, as thoſe he mentions.*

To

To what End it is that he cites these Passages out of my Discourse, is somewhat difficult to divine. Himself confesseth that what is asserted, (at least in one of them) is a great Truth, only I am the *unhappiest* man in expressing and proving it that ever he met with. It is evident enough to me, that he hath not met with many who have treated of this Subject, or hath little understood those he hath met withall; so that there may be yet some behind as *unhappy* as my self. And seeing he hath so good a Leisure from other Occasions, as to spend his Time in telling the world how *unhappy* I am in my Proving and Expressing of what himself acknowledgeth to be true, he may be pleased to take notice, that I am now sensible of my own *unhappiness* also, in having fallen under a Diversion from better Employments by such sad and wofull Impertinencies. But being at once charged with both these misadventures, *untowardness* in *Expression*, and *weakness* in the *Proof* of a plain Truth, I shall willingly admit of Information to

mend my way of writing for the future. And the first Reflection he casts on my Expressions, is my calling the Union of the two Natures in Christ in the same Person, the *Grace of Union*, for so he sayes, *If you would understand what this strange Grace of Union is.* But I crave his Pardon in not complying with his Directions, for my Companyes sake. No man who hath once consulted the Writings of the Ancients on this Subject, can be a stranger unto χάρις ἑνώσεως, and *Gratia Unionis*, they so continually occurre in the Writings of all sorts of Divines both Ancient and Modern. Yea but there is yet worse behind; *for what an untoward Representation is this of Christs Mediation, that he came to make Peace by laying his hands on God and Men, as if he came to part a fray or scuffle.* My words are, *the* Uniting of the Natures of God and Man in one Person, made him fit to be a Saviour to the uttermost; he layd his hand upon God by partaking of his Nature, *Zach.* 13, 7. And he layes his hand upon us by partaking of our Nature, *Heb.* 2, 14, 16. *and so becomes a*

Dayes-

Dayes-man or Umpire between both. See what it is to be adventurous. I doubt not but that he thought that I had invented that Expreſſion, or at leaſt that I was the firſt who ever applyed it unto this Interpoſition of Chriſt between God and Man. But as I took the words, and ſo my warranty for the Expreſſion from the Scripture, *Job* 9. 33. So it hath commonly been applyed by Divines in the ſame manner, particularly by Biſhop *Uſher* (in his *Immanuel*, *p.* 8, 9. as I remember) whoſe Unhappineſs in expreſſing himſelf in Divinity, this man needs not much to bewayl. But let my Expreſſions be what they will, I ſhall not eſcape the unhappineſs of *weakneſs* in my Proofs, for *I might*, he ſayes, *as well have quoted Gen.* 1.1. and *Matth.* 1. 1. for the Proof of the Unity of the Divine and Humane Nature in the Perſon of Chriſt, and his Fitneſs thence to be a Saviour, as thoſe I named, viz. *Zach.* 13. 7. *Heb.* 2. 14, 16. Say you ſo; why then I do here undertake to maintain the *Perſonal Union*, and the fitneſs of Chriſt from thence to be a Saviour, from theſe two Texts,

againſt this Man and all his Fraternity in Deſign. And at preſent I cannot but wonder at his Confidence, ſeeing I am ſure he cannot be ignorant that one of theſe Places at leaſt, namely that of *Heb.* 2. 16. is as much, as frequently, as vehemently pleaded by all ſorts of Divines Ancient and Modern, to prove the Aſſumption of our Humane Nature into Perſonal ſubſiſtence with the Son of God, that ſo he might be ἱκανος, *fit* and able to ſave us, as any one Teſtimony in the whole Scripture. And the ſame Truth is as evidently contained and expreſſed in the former, ſeeing no man could be the *Fellow of the Lord of Hoſts*, but he that was partaker of the ſame Nature with him, and no one could have the *ſword of God* upon him to ſmite him, which was needfull unto our Salvation, but he that was partaker of our Nature, or Man alſo. And the meer recital of theſe Teſtimonies was ſufficient unto my purpoſe in that place, where I deſigned onely to declare and not diſpute the Truth. If he yet think that I cannot prove what I aſſert from theſe Teſtimonies,

nies, let him consult my *Vindiciæ Evangelicæ*, where according as that work required I have directly pleaded these Scriptures to the same purpose, insisting at large on the Vindication of one of them, and let him answer what I have there pleaded, if he be able. And I shall allow him to make his Advantage unto that purpose, if he please, of whatever Evasions the *Socinians* have found out to escape the force of that Testimony. For there is none of them of any note, but have attempted by various Artifices to shield their Opinion in denying the Assumption of our Humane Nature into personal Union with the Son of God, and therewithal his Præexistence unto his Nativity of the blessed Virgin, from the Divine Evidence given against it in that place of *Heb.* 2. 16. which yet (if this Author may be believed) doth make no more against them than *Gen.* 1. 1. Wherefore, this severe Censure, together with the Modesty of the Expression, wherein Christ making Peace between God and Man is compared to the *Parting of a Fray or Scuffle*,

may paſs at the ſame Rate and Value with thoſe which are gone before.

His enſuing Pages are taken up for the moſt part with the tranſcription of Paſſages out of my Diſcourſe, raked together from ſeveral Places at his pleaſure. I ſhall not impoſe the needleſs Labour on the Reader of a third Peruſal of them; nor ſhall I take the pains to reſtore the ſeveral Paſſages to their proper Place and Coherence, which he hath rent them from, to trye his skill and ſtrength upon them ſeparately and apart. For I ſee not that they ſtand in need of uſing the leaſt of their own circumſtantial Evidence in their Vindication. I ſhall therefore only take notice of his Exceptions againſt them. And *pag.* 207. whereas I had ſaid on ſome Occaſion, that in ſuch a ſuppoſition we could have ſupplyes of Grace only in a *Moral Way*, it falls under his Deriſion in his *Parentheſis* (*and that is a very pitifull way indeed.*) But I muſt yet tell him by the way, that if he allow of no ſupplies of Grace but in a *Moral way*, he is a *Pelagian*,

lagian, and as ſuch ſtands condemned by the Catholick Church. And when his Occaſions will permit it, I deſire he would anſwer what is written by my ſelf in another Diſcourſe, in the Refutation of this *Sole Moral* Operation of Grace, and the Aſſertion of another way of the Communication of it unto us. *Leave fooling*, and the *Unhappieſt man in expreſſing himſelf that ever I met with*, will not doe it; He muſt betake himſelf to another Courſe, if he intend to engage into the handling of things of this Nature. He addes, whereas I had ſaid, *the Grace of the Promiſes*, (*of the Perſon of Chriſt you mean:*) I know well enough what I mean, but the Truth is I know not well what he means; nor whether it be out of ignorance, that he doth indeed fancy an Oppoſition between Chriſt and the Promiſes, that what is aſcribed unto the one, muſt needs be derogated from the other, when the Promiſe is but the Means and Inſtrument of conveying the Grace of Chriſt unto us; or whether it proceed from a real Diſlike, that the Perſon of Chriſt, that

is, Jesus Christ himself should be esteemed of any Use or Consideration in Religion, that he talks at this rate. But from whence ever it proceeds, this cavilling Humour is unworthy of any Man of Ingenuity or Learning. By his following *Parenthesis* (*a World of Sin is something*) I suppose I have somewhere used that Expression, whence it is reflected on; but he quotes not the place, and I cannot find it. I shall therefore only at present tell him, as (if I remember aright) I have done already, that I will not come to him nor any of his Companions, to learn to Express my self in these things; and moreover, that I despise their Censures. The Discourses he is carping at, in particular in this place, are neither Doctrinal nor Argumentative, but consist in the Application of Truths before proved unto the Minds and Affections of men. And (as *I* said) *I* will not come to him nor his Fraternity, to learn how to manage such a subject, much less a *Logical* and Argumentative way of Reasoning; nor have any inducement thereunto from

any

any thing that as yet *I* have ſeen in their Writings. It alſo troubles him *pag.* 208. That whereas *I* know how unſuited the beſt and moſt accurate of our Expreſſions are unto the true Nature and Being of Divine things, as they are in themſelves, and what need we have to make uſe of Alluſions, and ſometimes leſs proper Expreſſions, to convey a ſence of them unto the Minds and Affections of men, *I* had once or twice uſed that ἐπανόρθωσις, *if I may ſo ſay*, which yet if he had not known uſed in other good Authors, treating of things of the ſame Nature, he knew *I* could take protection againſt his ſeverity under the Example of the Apoſtle uſing words to the ſame Purpoſe, upon an alike Occaſion, *Heb.* 7. But at length he intends to be ſerious, and from thoſe words of mine, Here is Mercy enough for the greateſt, the oldeſt, the ſtubborneſt Tranſgreſſor; he addes, "Enough in all Reaſon this, what a "Comfort is it to Sinners to have ſuch "a God for their Saviour, whoſe Grace "is boundleſs and bottomleſs, and ex-"ceeds the largeſt Dimenſions of their "Sins,

"Sins, though there be a world of ſin "in them. But what now if the Divine "Nature it ſelf have not ſuch an endleſs "boundleſs, bottomleſs Grace and Com-"paſſion as the Doctor now talks of? "For at other times, when it ſerves his "turn better, we can hear nothing "from him but the Naturalneſs of Gods "Vindictive Juſtice. Though God be "rich in Mercy, he never told us, "that his Mercy was ſo boundleſs and "bottomleſs; he had given a great ma-"ny Demonſtrations of the ſeverity of "his Anger againſt ſinners, who could "not be much worſe than the Greateſt, "the Oldeſt and ſtubborneſt Tranſ-"greſſors.

Let the Reader take notice, that *I* propoſe no Grace in Chriſt unto or for ſuch Sinners, but only that which may invite all ſorts of them, though under the moſt diſcouraging Qualifications, to come unto him for Grace and Mercy by Faith and Repentance. And on ſuppoſition that this was my ſence, as he cannot deny it to be, *I* adde only in Anſwer,

ſwer, that this his prophane ſcoffing at it, is that which reflects on Chriſt, and his Goſpel, and God himſelf, and his Word, which muſt be accounted for. See *Iſa.* 55. 7. 2dly. For the Oppoſition which he childiſhly frames between Gods Vindictive Juſtice and his Mercy and Grace, it is anſwered already. 3dly. It is falſe, that God hath not told us, that his Grace is boundleſs and bottomleſs in the ſence wherein *I* uſe thoſe words, ſufficient to pardon the greateſt, the oldeſt, the ſtubborneſt of ſinners; namely, that turn unto him by Faith and Repentance. And he who knowes not how this conſiſts with Severity and Anger againſt impenitent ſinners, is yet to Learn his *Catechiſm.* But yet he addes further, *pag.* 208, 209. "Suppoſing the Divine Na-"ture were ſuch a bottomleſs Fountain "of Grace, how comes this to be a Per-"ſonal Grace of the Mediator: For a "Mediator as Mediator, ought not to be "conſidered as the Fountain, but as the "Miniſter of Grace; God the Father "certainly ought to come in for a ſhare "at leaſt, in being the Fountain of

"Grace:

"Grace, though the Doctor is pleaſed "to take no notice of him. But how "excellent is the Grace of Chriſts Per- "ſon, above the Grace of the Goſpel, "for that is a bounded and limited "thing, a ſtraight Gate and narrow "Way, that leadeth unto Life. There "is no ſuch Boundleſs Mercy as all the "ſins in the World cannot equal its Di- "menſions, as will ſave the Greateſt, "the Oldeſt, and the ſtubborneſt Tranſ- "greſſors.

I begg the Reader to believe, that *I* am now ſo utterly weary with the Repetition of theſe impertinencies, that *I* can hardly prevail with my ſelf to fill my Pen once more with Ink about them. And I ſee no reaſon now to goe on, but only that *I* have begun. And on all accounts *I* ſhall be as brief as poſſible. *I* ſay then Firſt, I did not conſider this boundleſs Grace in Chriſt as Mediator, but conſidered it as in him who is Mediator, and ſo the Divine Nature with all its Properties are greatly to be conſidered in him, if the Goſpel be true. But

2dly It

2dly. It is untrue, that Christ as Mediator is only the Minister of Grace, and not the Fountain of it; for he is Mediator as *God and Man* in one Person. 3dly. To suppose an exemption of the Person of the Father from being the Fountain of Grace absolutely, in the Order of the Divine Subsistence of the Persons in the Trinity, and of their Operations suited thereunto, upon the Ascription of it unto the Son, is a fond Imagination, which could befall no man who understands any thing of things of this Nature. It doth as well follow, that if the Son created the World, the Father did not; if the Son uphold all things by the Word of his Power, the Father doth not; that is, that the Son is not in the Father, nor the Father in the Son. The Acts indeed of Christs Mediation respect the Ministration of Grace, being the procuring and communicating Causes thereof; but the Person of Christ the Mediator is the Fountain of Grace. So they thought who beheld his Glory, the Glory *as of the only begotten of the Father full of Grace and Truth.* But the especial Relation

lation of Grace unto the Father as ſending the *Son*, unto the *Son* as ſent by him and incarnate, and unto the Holy *Spirit* as proceeding from and ſent by them both, *I* have elſewhere fully declared, and ſhall not in this place (which indeed will ſcarce give Admittance unto any thing of ſo ſerious a nature) again inſiſt thereon. 4^thly. The Oppoſition which he would again ſet between Chriſt and the Goſpel, is impious in it ſelf, and if he thinks to charge it on me openly falſe. I challenge him and all his Complices, to produce any one word out of any Writing of mine, that from a Plea or pretence of Grace in Chriſt, ſhould give Countenance unto any in the neglect of the leaſt Precept given, or Duty required in the Goſpel. And notwithſtanding all that I have ſaid or taught, concerning the Boundleſs, Bottomleſs Grace and Mercy of Chriſt towards believing, humble, penitent *Sinners*, *I* doe believe the Way of Goſpel Obedience indiſpenſibly required to be walked in by all that will come to the Enjoyment of God, to be ſo *narrow*, that no Revilers,

vilers, nor falſe Accuſers, nor Scoffers, nor Deſpiſers of Goſpel Myſteries, continuing ſo to be, can walk therein. But that there is not Grace and Mercy declared and tendred in the Goſpel alſo, unto all ſorts of ſinners, under any qualifications whatever, who upon its Invitation will come to God through Chriſt, by Faith and Repentance, is an impious Imagination.

A Diſcourſe much of the ſame Nature followes, concerning the *Love of Chriſt*, after he hath treated his Perſon and Grace at his pleaſure. And this he takes occaſion for, from ſome Paſſages in my Book (as formerly) ſcraped together from ſeveral places, ſo as he thought fit and convenient unto his Purpoſe. *Page* 209. "Thus the Love of Chriſt is an "Eternal Love, becauſe his Divine Na-"ture is Eternal; and it is an Unchange-"able Love becauſe his Divine Nature "is Unchangeable; and his Love is Fruit-"full, for it being the Love of God, it "muſt be effectual and fruitfull in pro-"ducing all the things which he willeth

"unto

" unto his Beloved. He loves Life, Grace,
" Holineſs into us, loves us into Covenant,
" loves us into Heaven. This is an Excel-
" lent Love indeed, which doth all for us,
" and leaves nothing for us to do. We owe
" this Diſcovery to an Aquaintance with
" Chriſt's Perſon, or rather with his Di-
" vine Nature, for the Goſpel is very
" ſilent in this matter. All that the Go-
" ſpel tells us is, that Chriſt Loveth Sin-
" ners ſo as to die for them, that he Loves
" Good men who believe and obey his
" Goſpel, ſo as to ſave them, that he con-
" tinues to Love them while they conti-
" tinue to be good, but hates them when
" they return to their old Vices; and
" therefore *I* ſay there is great Reaſon for
" Sinners to fetch their Comforts not
" from the Goſpel, but from the Perſon
" of Chriſt, which as far excells the Go-
" ſpel, as the Goſpel excells the Law.

I do ſuppoſe the Expreſſions mentioned are for the ſubſtance of them in my Book, and ſhall therefore only enquire what it is in them which he excepteth againſt, and for which I am reproached,

ched, as *one that hath an Acquaintance with Christ's person*, which is now grown so Common and Trite an Expression, that were it not condited unto some Mens Pallats by its *Prophaneness*, it would argue a great barrenness in this Author's Invention, that can vary no more in the Topick of Reviling. It had been well if his *Licenser* had accommodated him with some part of his Talent herein. But what is it that is excepted against? Is it, that the love of Christ as he is God is *Eternal*? or is it that it is Unchangeable? or is it that it is Fruitful or effective of Good things unto the persons Beloved? *The Philosopher tells us*, *that to Love for any one is*, Βούλεσθαί τινι ἃ ὄιεται ἀγαθὰ, καὶ τὸ κατὰ δύναμιν πρακτικὸν εἶναι τούτων. It is this *Efficacy* of the Love of Christ which must bear all the present Charge. The meaning of my words therefore is, that the Love of Christ is unto us the Cause of Life, Grace, Holiness, and the Reward of Heaven. And because it is in the Nature of Love to be *effective*, according unto the Ability of the person Loving, of the Good which it wills unto the Object be-

loved, I expreſſed it as *I* thought meet, by Loving theſe things to us. And *I* am ſo far on this occaſion, and the ſevere Reflection on me for an *Acquaintance with Chriſt* from altering my thoughts, that *I* ſay ſtill with Confidence, he who is otherwiſe minded, is no Chriſtian. And if this Man knows not how the Love of Chriſt is the Cauſe of Grace and Glory, how it is effective of them, and that in a perfect conſiſtency with all other Cauſes and means of them, and the Neceſſity of our Obedience, he may do well to abſtain a little from Writing, until he is better informed. But, ſaith he, *this is an Excellent Love indeed, which doth all for us, and leaves us nothing to do.* But who told him ſo? who ever ſaid ſo? Doth he think that if our Life, Grace, Holineſs, Glory, be from the Love of Chriſt Originally, Cauſally, by vertue of his Divine Gracious operations in us and towards us, that there is no Duty incumbent on them who would be made partakers of them, or uſe, or improve them unto their proper ends? Shall we then to pleaſe him ſay, that we have neither

Life,

Life, nor Grace, nor Holineſs, nor Glory, from the Love of Chriſt, but whereas moſt of them are our own Duties, we have them wholly from our ſelves? Let them do ſo who have a mind to renounce Chriſt and his Goſpel; *I* ſhall come into no Partnerſhip with them. For what he adds, *all that the Goſpel teaches us*, &c. He ſhould have done well to have ſaid, as far as he knows, which is a Limitation with a witneſs. *If* this be all the Goſpel which the Man knows and Preaches, *I* pity them whom he hath taken under his Inſtruction. Doth Chriſt in his Love do nothing unto the quickning and Converſion of Men? Nothing to the Purification and Sanctification of Believers? Nothing as to their Conſolation and Eſtabliſhment? Nothing as to the Adminiſtration of ſtrength againſt Temptations? Nothing as to Supplies of Grace in the increaſe of Faith, Love and Obedience, *&c.* This Ignorance or Prophaneneſs is greatly to be bewailed, as his enſuing Scoff repeated now *uſque ad Nauſeam*, about an oppoſition between Chriſt and his Goſpel, is to be deſpiſed. And if the Lord

Christ hath no other Love but what this man will allow, the state of the Church in this world depends on a very slender thread. But attempts of this Nature will fall short enough of prevailing with sober Christians to foregoe their Faith and Perswasion, that it is from the Love of Christ, that Believers are preserved in that condition wherein he doth and will approve of them. Yea, to suppose that this is all the Grace of the Gospel, that whilest men are good Christ loves them, and when they are bad he hates them, both which are true, and farther that he doth by his Grace neither make them Good, nor preserve them that are so made, is to renounce all that is properly so called.

He yet proceeds, first to evert this Love which I asserted, and then to declare his own Apprehensions concerning the Love of Christ. The first in the ensuing words, *Pag.* 210. "But methinks "this is a very odd way of arguing from "the Divine Nature; For if the Love "of Christ as God be so Infinite, Eternal,

"Un-

"Unchangeable, Fruitfull, I would "willingly underſtand how Sin, Death "and Miſery came into the World. For "if this Love be ſo Eternal and Un-"changeable, becauſe the Divine Na-"ture is ſo, then it was alwayes ſo; For "God alwayes was what he is, and that "which is Eternal could never be other "than it is now; and why could not "this Eternal, and Unchangeable, and "Fruitfull Love, as well preſerve us "from falling into Sin, and Miſery, and "Death, as love Life and Holineſs into "us? For it is a little odd, firſt to love "us into Sin and Death, that then he "may love us into Life and Holineſs; "which indeed could not be, if this "Love of God were alwayes ſo Un-"changeable and Fruitfull as this Au-"thor perſwades us it is now; For if "this Love had alwayes loved Life and "and Holineſs into us, I cannot con-"ceive how it ſhould happen, that we "ſhould ſin and dye.

It is well if he know what it is that he aims at in theſe Words; *I* am ſure

what he ſayes doth not in the leaſt impeach the Truth which he deſigns to oppoſe. The Name and Nature of God are every where in the Scripture propoſed unto us, as the Object of and Encouragement unto our Faith, and his Love in particular is therein repreſented *unchangeable*, becauſe he himſelf is ſo. But it doth not hence follow, that God loveth any one Naturally or Neceſſarily. His Love is a free Act of his Will, and therefore though it be like himſelf, ſuch as becomes his Nature, yet it is not neceſſarily determined on any Object, nor limited as unto the Nature, Degrees and Effects of it. He Loves whom he pleaſeth, and as unto what End he pleaſeth. *Jacob he loved, and Eſau he hated*; and thoſe Effects which from his Love, or out of it, he will communicate unto them, are various, according to the Councel of his Will. Some he Loves only as to Temporal and Common Mercies, ſome as to ſpiritual Grace and Glory, for *he hath Mercy on whom he will have Mercy*. Wherefore, it is no way contrary unto and inconſiſtent with the Eternity,

nity, the Immutability and Fruitfulneſs of the Love of God, that he ſuffered Sin to enter into the World, or that he doth diſpenſe more Grace in Jeſus Chriſt under the New Teſtament than he did under the Old. God is alwayes the ſame that he was. Love in God is alwayes of the ſame Nature that it was; But the Objects, Acts and Effects of this Love, with the Meaſures and Degrees of them, are the Iſſues of the Councel or free Purpoſes of his Will. Want of the underſtanding hereof, makes this man imagine that if Gods Love in Chriſt wherewith he loveth us, be Eternal and Fruitfull, then muſt God neceſſarily, alwayes, in or out of Chriſt, under the Old or New Covenant, love all Perſons, Elect or not Elect, with the ſame Love as to the Effects and Fruits of it, which is a wondrous profound Apprehenſion. The Reader therefore if he pleaſe may take notice, that the Love which I intend, and whereunto I aſcribe thoſe Properties, is the eſpecial Love of God in Chriſt unto the Elect. Concerning this himſelf ſayes, that he loves them with

an *everlaſting Love*, and therefore *drawes them with loving Kindneſs*, *Jerem.* 31. 3. which Love I ſhall be bold to ſay, is Eternal and Fruitfull. And hence, as he changeth not, whereon the Sons of *Jacob* are not conſumed, *Mal.* 3. 6. there being with him neither *variableneſs nor ſhadow of turning*, *Jam.* 1. 17. ſo accordingly he hath in this matter, by his Promiſe and Oath, declared the *Immutability* of his Councel, *Heb.* 6. 17, 18. which ſeems to intimate that his Love is unchangeable. And whereas this Eternal Love is in Chriſt Jeſus as the Way and Means of making it certain in all its Effects, and with reſpect unto its whole Deſign, it is fruitfull in all Grace and Glory, *Epheſ.* 1. 3, 4, 5. And if he cannot underſtand how notwithſtanding all this, Sin ſo entred into the World under the Law of Creation and the firſt Covenant, as to defeat in us all the Benefits thereof, at preſent I cannot help him. For as I am ſure enough he would ſcorn to learn any thing of me, ſo I am not at leaſure to put it to the trial.

His

His own Account of the Love of God ſucceeds, *pag.* 211. "Not that I deny, "that the Love of God is Eternal, Un- "changeable, Fruitfull; that is, that God "was alwayes Good, and alwayes con- "tinues Good, and manifeſteth his Love "and Goodneſs in ſuch wayes as are "ſuitable to his Nature, which is the "Fruitfulneſs of it. But then the Un- "changeableneſs of Gods Love, doth "not conſiſt in being alwayes determin- "ed to the ſame Object, but that he al- "wayes loves for the ſame Reaſon; that "is, that he alwayes loves true Vertue "and Goodneſs wherever he ſees it, and "never ceaſes to love any Perſon till he "ceaſes to be Good; and then the Im- "mutability of his Love is the Reaſon "why he loves no longer. For, ſhould "he love a Wicked man, the Reaſon "and Nature of his Love would change; "and the Fruitfulneſs of Gods Love "with reſpect to the Methods of his "Grace and Providence, doth not con- "ſiſt in producing what he loves by an "Omnipotent and Irriſiſtble Power, for

"then

"then Sin and Death could never have "entred into the World, but he Go-"verns and doth good to his Creatures "in ſuch Wayes as are moſt ſuitable to "their Natures. He governs Reaſonable "Creatures by Principles of Reaſon, as "he doth the Material World by the "neceſſary Laws of Matter, and Brute "Creatures by the Inſtincts and Pro-"penſities of Nature.

This may paſs for a *Syſteme* of his Divinity, which how he will reconcile unto the Doctrine of the Church of *England* in her Articles, ſhe and he may do well to conſider. But whatever he means by the Love of God alwayes determined unto the ſame Object, it were an eaſie thing to prove beyond the reach of his Contradiction, that Perſons are the Objects of Gods Eternal Love as well as Things and Qualifications are of his Approbation, or that he loves ſome Perſons with an Everlaſting and Unchangeable Love, ſo as to preſerve them from all ruining Evils, and ſo as they may be alwayes meet Objects of his approving

Love

Love unto his Glory. And whereas theſe things have been debated and diſputed on all hands with much Learning and Diligence, our Author is a very happy man, if with a few ſuch looſe Expreſſions as theſe repeated, he thinks to determine all the Controverſies about Election and Effectual Grace, with Perſeverance on the *Pelagian* ſide. The *Hypotheſis* here maintained, that becauſe God alwayes, and unchangeably approves of what is Good in any, or of the Obedience of his Creatures, and diſapproves or hates ſin, condemning it in his Law; that therefore he may love the ſame Perſon one day and hate him another, notwithſtanding his Pretences that he is conſtant unto the Reaſon of his Love, will inevitably fall into one of theſe Concluſions; ether that God indeed never loveth any Man be he who he will, or that he is changeable in his Love upon outward external Reaſons as we are; and let him chooſe which he will own. In the mean time, ſuch a Love of God towards Believers as ſhall alwayes effectually preſerve them meet

Objects

Objects of his Love and Approbation, is not to be baffled by ſuch trifling impertinencies. His next Reflection is on the Manner of Gods Operations in the Communication of Grace and Holineſs, which he ſayes, is not by an *Omnipotent and Irreſiſtible Power*, confirming his Aſſertion by that Conſideration, that then Sin and Death could never have entred into the World, which is reſolved into another ſweet ſuppoſition, That God muſt needs act the ſame Power of Grace towards all men, at all times, under each Covenant, whether he will or no. But this it is to be a happy Diſputant, all things ſucceed well with ſuch Perſons which they undertake. And as to the Manner of the Operation of Grace, how far Grace it ſelf may be ſaid to be *Omnipotent*, and in its Operations *irreſiſtible*, I have fully declared there where he may oppoſe and refute it if he have any Mind thereunto. His preſent Attempt againſt it in thoſe words, that *God governs Reaſonable Creatures by Principles of Reaſon*, is ſo weak in this Caſe and impertinent, that it deſerves no Conſideration,

ration. For all the Operations of Divine Grace are ſuited unto the Rational Conſtitution of our Beings; neither was ever man ſo wild as to fancy any of them ſuch as are inconſiſtent with, or do offer *force* unto the Faculties of our Souls in their Operations. Yea that which elevates, aids and aſſiſts our Rational Faculties in their Operations on and towards their proper Objects, which is the work of Efficacious Grace, is the principal Preſervative of their Power and Liberty, and can be no way to their Prejudice. And we do moreover acknowledge, that thoſe Propoſals which are made in the Goſpel unto our Reaſon, are eminently ſuited to excite and prevail with it unto its proper Uſe and Exerciſe, in compliance with them. Hence, although the Habit of Faith or Power of Believing, be wrought in us by the Holy Ghoſt, yet the Word of the Goſpel is the Cauſe and Means of all its Acts, and the whole Obedience which it produceth. But if by *governing Reaſonable Creatures by the Principle of Reaſon*, he intends that God deals no otherwiſe by his Grace with the

the Souls of men, but only by propoſing Objective Arguments and Motives unto a Complyance with his Will, without internal Aids and Aſſiſtances of Grace, it is a groſs piece of *Pelagianiſme*, deſtructive of the Goſpel, ſufficiently confuted elſewhere; and he may explain himſelf as he pleaſeth.

His proceed is to tranſcribe ſome other Paſſages taken out of my Book, here and there, in whoſe repetition he inſerts ſome impertinent Exceptions. But the deſign of the whole is to *ſtate a Controverſie* as he calls it between us and them, or thoſe whom he calleth *They* and *We*, whoever they be. And this upon the Occaſion of my mentioning the fulneſs of Grace, Life and Righteouſneſs that is in Chriſt, he doth in theſe Words, *pag.* 215. "They ſay, that theſe are the Perſonal Graces of Chriſt as Mediator, "which are inherent in him, and muſt "be derived from his Perſon; we ſay, "they ſignifie the Perfection and Excellency of his Religion, as being the "moſt perfect and compleat Declara-

"tion

"tion of the Will of God, and the moſt "powerfull Method of the Divine Wiſ- "dom, for the reforming of the World, "as it preſcribes the only Righteouſneſs "which is acceptable to God, and di- "rects us in the only way to Life and "Immortality.

I ſhall not abſolutely accept of the Terms of this *Controverſie* as to the ſtate of it on our part propoſed by him, and yet I ſhall not much vary from them. We ſay therefore, that *Jeſus Chriſt being full of all Grace, Excellencies and Perfections, he communicates them unto us, in that Degree as is neceſſary for us, and in proportion unto his abundant Charity and Goodneſs towards us. And we Chriſtians as his Body or fellow Members of his Humane Nature, receive Grace and Mercy flowing from him to us.* This ſtate of the Controverſie on our ſide I ſuppoſe he will not refuſe, nor the terms of it; but will own them to be *ours*, though he will not it may be allow ſome of them to be Proper or Convenient. And that he may know who his *They* are,

who

who are at this End of the Difference, he may be pleaſed to take notice, that theſe words are the whole and intire Paraphraſe of Dr. *Hammond* on *Joh.* 1. 16. the firſt Teſtimony he undertakes to anſwer. And when this Author hath replyed to Mr. *Hooker*, Dr. *Jackſon* and *Him*, and ſuch other Pillars of the Church of *England* as concurre with them, it will be time enough for me to conſider how I ſhall defend my ſelf againſt him. Or if he will take the Controverſie on our part in Terms more directly Expreſſive of my Mind, It is the Perſon of Chriſt is the Fountain of all Grace to the Church, as he well obſerves my Judgement to be, and that from him all Grace and Mercy is derived unto us; And then I do maintain, that the *They* whom he oppoſeth, are not onely the Church of *England*, but the whole Catholick Church in all Ages. Who the *We* are on the other hand, who reject this Aſſertion, and believe that all the Teſtimonies concerning the fulneſs of Grace in Chriſt, and the Communication thereof unto us, do only declare the Excellency

lency of his Religion, is not eaſie to be conjectured. For unleſs it be the People of *Racow*, I know not who are his Aſſociates. And let him but name three Divines of any Reputation in the Church of *England* ſince the Reformation, who have given the leaſt Countenance unto his Aſſertions, Negative or Poſitive, and I will acknowledge that he hath better Aſſociates in his Profeſſion, than as yet I believe he hath. But that Jeſus Chriſt himſelf, God and Man in one Perſon, the Mediator between God and Man, is not a Fountain of Grace and Mercy to his Church, that there is no real internal Grace communicated by him, or derived from him unto his Myſtical Body, that the Fulneſs which is in him, or ſaid to be in him, of Grace and Truth, of unſearchable Riches of Grace, *&c.* is nothing but the Doctrine which he taught, as the moſt compleat and perfect Declaration of the Will of God, are Opinions that cannot be divulged under pretence of Authority, without the moſt pernicious ſcandal to the preſent Church of *England*. And if this be the Mans Religion,

gion, that this is all the Fulneſs we receive from Chriſt, "A perfect Revelation of the Divine Will concerning the "Salvation of Mankind, which contains ſo many excellent Promiſes that "it may well be called Grace, and preſcribes ſuch a plain and ſimple Religion, ſo agreeable to the natural Notions of Good and Evil, that it may "well be called Truth; that complying "with its Doctrine, or yielding Obedience unto its Precepts, and believing "the Promiſes which it gives, in our own ſtrength, without any real Aid, Aſſiſtance or Communication of internal ſaving Grace from the Perſon of Jeſus Chriſt, is our Righteouſneſs before God, whereon and for which we are Juſtified, I know as well as he whence it came, and perhaps better than he whither it will go.

The remaining Diſcourſe of this Chapter conſiſteth of two parts; Firſt an Attempt to diſprove any Communication of real internal Grace from the Lord Chriſt unto Believers for their Sanctification. Secondly, an Endeavour

to

to refute the Imputation of his Righteouſneſs unto us for our Juſtification. In the firſt he contends, that all the Fulneſs of Grace and Truth ſaid to be in Chriſt, conſiſts either in the Doctrine of the Goſpel, or in the Largeneſs of his Church; In the latter, that Faith in Chriſt is nothing but Believing the Goſpel, and the Authority of Chriſt who revealed it, and by yielding Obedience whereunto, we are juſtified before God on the account of an internal inherent Righteouſneſs in our ſelves. Now theſe are no ſmall Undertakings; the firſt of them being expreſſely contrary to the ſence of the Catholick Church in all Ages; For the *Pelagians* and the *Socinians* are by common Agreement excluded from an Intereſt therein; And the latter of them contrary to the plain Confeſſions of all the Reformed Churches, with the conſtant Doctrine of this Church of *England*, and therefore we may juſtly expect that they ſhould be managed with much ſtrength of Argument, and evident Demonſtration. But the Unhappineſs of it is, I will not ſay

his, but *ours*, that theſe are not things which our Author as yet hath accuſtomed himſelf unto; and I cannot but ſay, that to my knowledge I never read a more weak looſe and impertinent Diſcourſe, upon ſo weighty Subjects, in my whole Life before: He muſt have little to doe, who can afford to ſpend his Time in a particular Examination of it, unleſs it be in the Expoſition of thoſe places which are almoſt *Verbatim* tranſcribed out of *Schlichtingius*. Beſides, for the firſt Truth which he oppoſeth, I have confirmed it in a Diſcourſe which I ſuppoſe may be made publick before this come to View, beyond what I expect any ſober Reply unto from him. Some Texts of Scripture that mention a *Fulneſs in Chriſt*, he chooſeth out to manifeſt (to ſpeak a Word by the way) that indeed they do not intend any ſuch Fulneſs in Chriſt himſelf. And the firſt is *Joh.* 1. 16. The Expoſition whereof which he gives, is that of *Schlichtingius*, who yet extends the import of the words beyond what he will allow. The Enforcement which he gives unto his

Expoſition

Expoſition by comparing the 14 and 17 Verſes with the 16. is both weak and contradictory of it ſelf. For the words of the 14 Verſe, are *The Word was made Fleſh, and dwelt amongſt us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth*; It is evident beyond contradiction, that the Expreſſion *full of Grace and Truth* is Exegetical of *his Glory, as the only begotten of the Father*, which was the Glory of his Perſon, and not the Doctrine of the Goſpel. And for the oppoſition that is made between the Law given by *Moſes*, and the Grace and Truth which came by Jeſus Chriſt, I ſhall yet rather adhere to the ſenſe of the Ancient Church, and the moſt Eminent Doctors of it, which if he knows not it to be concerning the Effectual Communication of real renewing ſanctifying Grace by Jeſus Chriſt, there are enow who can inform him, rather than that woeful gloſs upon them, *his Doctrine is called Grace, becauſe accompanyed with ſuch Excellent Promiſes, and may well be called Truth, becauſe ſo agreeable to the Natural Notions of Good and*

Evil; which is the Confeſſion of the *Pelagian* unbelief; but theſe things are not my preſent concernment. For the latter part of his Diſcourſe in his oppoſition unto the Imputation of the Righteouſneſs of Chriſt, as he doth not go about once to ſtate or declare the ſenſe wherein it is pleaded for, nor produceth any one of the Arguments wherewith it is confirmed, and omitteth the mention of moſt of the particular Teſtimonies which declare and eſtabliſh it; ſo as unto thoſe few which he takes notice of, he expreſly founds his Anſwers unto them in that woful Subterfuge, that if they are capable of another Interpretation, or having another ſenſe given unto them, then nothing can be concluded from them to that purpoſe, by which the *Socinians* ſeek to ſhelter themſelves from all the Teſtimonies that are given to his Deity and Satisfaction. But I have no concernment, as I ſaid, either in his Opinions or his way of Reaſoning, and do know that thoſe who have ſo, need not deſire a better Cauſe, nor an eaſier Adverſary to deal withall.

In

In his third Section *pag.* 279. he enters upon his exceptions unto the Union of Believers unto Jeſus Chriſt, and with great modeſty at the entrance of his Diſcourſe, tells us. Firſt, *how theſe men* with whom he hath to doe, *have fitted the Perſon of Chriſt unto all the wants and neceſſities of the ſinner*, which yet if he denies God himſelf to have done, he is openly injurious unto his Wiſdom and Grace. The very firſt Promiſe that was given concerning him, was that he ſhould ſave ſinners from all their wants, evils and miſeries, that might, did, or could befall them by the entrance of ſin. But thus it falls out, when men will be talking of what they doe not underſtand. Again, he adds, how he hath "Explained the "Scripture Metaphors whereby the Uni-"on between Chriſt and Chriſtians is "repreſented, but that theſe men inſtead "of explaining of thoſe Metaphors, "turn all Religion into an Allegory. But what if one ſhould now tell him, that his Explanation of theſe Metaphors, is the moſt abſurd and irrational, and argues the moſt fulſome ignorance of the

Myſtery of the Goſpel that can be imagined, and that on the other ſide thoſe whom he traduceth, doe explain them unto the underſtanding and experience of all that believe, and that in a way ſuited and directed unto by the Holy Ghoſt himſelf, to farther their Faith, Obedience and Conſolation; as far as I perceive, he would be at no ſmall loſs how to relieve himſelf under this cenſure. The firſt thing he begins withal, and wherein in the firſt place I fall under his Diſpleaſure, is about the *Conjugal Relation* between Chriſt and Believers, which he treats of *pag.* 280. "As for Example "(ſaith he) Chriſt is called an Husband, "the Church his Spouſe; and now all the "invitations of the Goſpel, are Chriſt's "wooing and making love to his Spouſe; "and what other men call believing the "Goſpel of Chriſt, whereby we devote "our ſelves to his Service, theſe men call "that conſent and contract which makes "up the Marriage betwixt Chriſt and Be-"lievers. Chriſt takes us for his Spouſe, "and we take Chriſt for our Husband, "and that with all the Solemnities of

"Marriage,

"Marriage, except the Ring, which is "left out as an Antichriſtian Ceremony; "Chriſt ſaying thus, This is that we will "conſent unto, that I will be for thee, "and thou ſhalt be for me and not for "another. Chriſt gives himſelf to the "Soul with all his Excellencies, Righte-"ouſneſs, Preciouſneſs, Graces, and Emi-"nencies, to be its Saviour, Head and "Husband, to dwell with it in this Ho-"ly Relation; and the Soul likes Chriſt "for his Excellencies, Graces, Suitable-"neſs, farr above all other Beloveds "whatſoever, and accepts of Chriſt by "the Will, for its Husband, Lord and "Saviour. And thus the Marriage is "compleated, and this is the Day of "Chriſts Eſpouſals, and of the Glad-"neſs of his Heart; and now follow all "mutual conjugal Affections, which on "Chriſts part conſiſt in Delight, Valua-"tion, Pity, Compaſſion, Bounty; on "the Saints part, in Delight, Valuation, "Chaſtity, Duty. But *I* have already "corrected this fooling with Scripture "Metaphors and Phraſes.

It might perhaps not unbecome this Author to be a little more ſparing of his *Correction*, unleſs his Authority were more then it is, and his skill alſo in the mannagement of it. For at preſent thoſe whom he attempts upon, are altogether inſenſible of any Effects of his ſeverity. But whereas he ſeems much at a loſs how to evidence his own *Wiſdom*, any other way than by calling them *Fools* with whom he hath to do, it is ſufficient to plead his Excuſe. But what is it, that he is here ſo diſpleaſed at, as unfit for a Man of his Wiſdom to bear withal, and therefore calls it Fooling? Is it that there is a conjugal Relation between Chriſt and the Church? That he is the Bridegroom and Husband of the Church, and that the Church is his Bride and Spouſe? That he becomes ſo unto it by a voluntarily Gracious Act of his Love, and that the Church enters into that Relation with him by their acceptance of him in that Relation, & voluntarily giving up themſelves unto him in Faith, Love, and Obedience ſuited thereunto? Is it that he loveth his Church and cheriſheth it as an Husband?

Husband? Or that the Church gives up it ſelf in chaſte and holy obedience unto him as her Spouſe? Or is it my way and manner of expreſſing theſe things where-with he is ſo provoked? If it be the latter, I deſire he would for his own ſatisfaction take notice, that I contemn his cenſures, and appeal to the Judgment of thoſe who have more underſtanding and experience in theſe things, than for ought I can diſcern by his Writings, he hath yet attained unto. If it be the former, they are all of them ſo proved and confirmed from the Scripture in that very Diſcourſe which he excepteth againſt, as that he is not able to anſwer or reply one ſerious word thereunto. Indeed to deny it, is to renounce the Goſpel, and the Catholick Faith. It is therefore to no purpoſe for me here to go over again the Nature of this Relation between Chriſt and the Church, wherein really and truly it doth conſiſt, what it is the Scripture inſtructeth us in thereby, what is that Love, Care, & Tenderneſs of Chriſt which it would have us thence to Learn, and what is our own duty with

reſpect

reſpect thereunto, together with the Conſolation thence ariſing; the whole of this work is already diſcharged in that diſcourſe which theſe impertinent Cavils are raiſed againſt, and that ſuitably to the ſence of the Church in all Ages, and of all ſound Expoſitors of thoſe very many places of Scripture which I have urged and inſiſted on to that purpoſe. Let him if he pleaſe a little lay aſide the ſeverity of his *Corrections*, and *befooling* of Men, and anſwer any Material paſſage in the whole diſcourſe if he be able, or diſcover any thing in it not agreeable to the Analogy of Faith, or the ſence of the Ancient Church, if he can. And though he ſeem both here and in ſome of his enſuing pages, to have a particular contempt of what is cited or improved out of the Book of *Canticles* to this purpoſe; yet if he either deny, that that whole Book doth myſtically expreſs the conjugal Relation that is between Chriſt and his Church, with their mutual affections and delight in each other; or that the places particularly inſiſted on by me, are not duly applyed unto their proper intention,

tion; I can at leaſt confirm them both, by the Authority of ſuch perſons as whoſe Antiquity and Learning will exerciſe the utmoſt of his confidence in calling them *Fools* for their pains.

From hence for ſundry Pages he is pleaſed to give me a little reſpite, whileſt he diverts his ſeverity unto another, unto whoſe Will and Choyce what to doe in it, I ſhall leave his peculiar Concern, as knowing full well how eaſie it is for him to vindicate what he hath written on this Subject from his impertinent Exceptions, if he pleaſe. In the mean time, if this Author ſuppoſeth to adde unto the Reputation of his Ingenuity and Modeſty, by aſſaulting with a few pitifull Cavils a Book written with ſo much Learning, Judgement and Moderation, as that is which he excepts againſt, not daring in the mean time to contend with it in any thing of the Expoſitory, or the Argumentative part of it, but only to diſcover a malevolent deſire to obſtruct the uſe which it hath been of, and may yet further be to the Church of God, I hope

hope he will not find many Rivals in ſuch a Deſign. For my part, I do ſuppoſe it more becoming Chriſtian Modeſty and Sobriety, where men have laboured according to their Ability in the Explication of the Myſteries of Chriſtian Religion, and that with an avowed intention to promote Holineſs and Goſpel Obedience, to accept of what they have attained, wherein we can come unto a Complyance with them, then paſſing by whatever we cannot but approve of, or are not able to diſprove, to make it our Buſineſs to cavil at ſuch Expreſſions as either we do not like, or hope to pervert and abuſe to their diſadvantage.

Pag. 296. he returns again to my Diſcourſe, and fiercely purſues it for ſundry Leafs, in ſuch a Manner as becomes him, and is uſual with him. That part of my Book which he deals withall, is from *pag.* 176. unto *pag.* 187. And if any perſon of Ingenuity and Judgement will be pleaſed but to peruſe it, and to compare it with this mans Exceptions,

I am ſecure it will need no farther Vindication; but as it is repreſented in his Cavilling way, it is impoſſible for any man either to conceive what is the true Deſign of my Diſcourſe, or what the Arguments wherewith what I aſſert is confirmed, which he doth moſt unduely pretend to give an Account of. For he ſo chops and changes and alters at his pleaſure, going backwards and forwards, and that from one thing to another, without any regard unto a Scholaſtick or Ingenuous Debate of any thing that might be called a Controverſie, meerly to ſeek out an Appearance of Advantage to vent his cavilling Exceptions, as no Judgement can Rationally be made of his whole Diſcourſe, but only that he had a mind to have caſt Aſperſions on mine if he had known how. But ſuch ſtuffe as it is, we muſt now take the Meaſure of it, and conſider of what Uſe it may be. And firſt he quotes thoſe words from my Book, "That Chriſt fulfilled "all Righteouſneſs as he was Mediator, "and that whatever he did as Mediator "he did it for them whoſe Mediator he "was,

" was, or in whoſe ſtead, and for whoſe " Good he executed the Office of a " Mediator before God; and hence it " is, that his compleat and perfect Obe- " dience to the Law is reckoned to us. " *He addes*, This is well ſaid, if it were " as well proved. And becauſe this is a " Matter of great conſequence, I ſhall " firſt examine thoſe Reaſons the *Doctor* " alleadges to prove that Chriſt fulfilled " all Righteouſneſs as he was Mediator, " in their ſtead whoſe Mediator he was.

Theſe Aſſertions are gathered up from ſeveral places in my *Diſcourſe*; though *pag.* 182. is cited for them all. And if any one find himſelf concerned in theſe things, I may demand of him the Labour of their peruſal in my Book it ſelf; and for thoſe who ſhall refuſe a Complyance with ſo reaſonable a Requeſt, I do not eſteem my ſelf obliged to tender them any farther ſatisfaction. However I ſay again, that the Lord Chriſt fulfilled all Righteouſneſs as Mediator, and that what he did as Mediator, he did it for them whoſe Mediator he was,

or

or in whoſe ſtead and for whoſe Good he executed the Office of a Mediator before God. He ſayes, it is well ſaid, if it were as well proved. I ſay it is all proved in the Places where it is aſſerted, and that with ſuch Teſtimonies and Arguments as he dares not touch upon. And although he pretends to examine the Reaſons that I alleadge, to prove that Chriſt fulfilled all Righteouſneſs as he was Mediator, in their ſtead whoſe Mediator he was, yet indeed he doth not do ſo. For Firſt, I ſay no ſuch thing as he here feigns me to ſay, namely, that *Chriſt as Mediator fulfilled all Righteouſneſs in our ſtead*, but only that *Chriſt being the Mediator in our ſtead, fulfilled all Righteouſneſs for us*; which is another thing, though perhaps he underſtands not the difference. Nor doth he ſo much as take notice of that Teſtimony which is immediately ſubjoyned unto the words he cites, in the Confirmation of them. But he will diſprove this Aſſertion, or at leaſt manifeſt that it cannot be proved. And this he enters upon *pag* 297. "As for the firſt, we

" have ſome Reaſon to require good
" proof of this, ſince the Notion of a
" Mediator includes no ſuch thing. A
" Mediator is one who interpoſeth be-
" tween two differing Partyes, to ac-
" commodate the Difference; but it was
" never heard of yet, that it was the
" Office of a Mediator to perform the
" Terms and Conditions himſelf. *Moſes*
" was the Mediator of the firſt Cove-
" nant, *Gal.* 3. 9. And his Office was to
" receive the Law from God, to deliver
" it to the People; to command them
" to obſerve thoſe Rights and Sacrifices
" and Expiations which God had or-
" dained, but he was not to fulfill the
" Righteouſneſs of the Law for the
" whole Congregation. Thus Chriſt is
" now the Mediator of a better Cove-
" nant, and his Office required, that he
" ſhould preach the Goſpel, which con-
" tains the Terms of Peace and Recon-
" ciliation between God and Men; and
" ſince God would not enter into Co-
" venant with Sinners, without the In-
" tervention of a Sacrifice, he dyes too,
" as a Sacrifice and Propitiation for the
" ſins of the World.

I yet ſuppoſe that he obſerved not the Inconſiſtencies of this Diſcourſe, and therefore ſhall a little mind him of them; although I am no way concerned in it or them. For, Firſt he tells us, That a *Mediator is one who interpoſeth between two differing Parties, to accommodate the Difference*; and then gives us an Inſtance in *Moſes*, who is called a Mediator in receiving the Law, but did therein no way *interpoſe himſelf between differing Parties, to reconcile them.* Secondly, from the Nature of the Mediation of *Moſes*, he would deſcribe the Nature of the Mediation of Chriſt; which *Socinian* Fiction I could direct him to a ſufficient Confutation of; but that, Thirdly, He rejects it himſelf in his next words, that Chriſt as a *Mediator was to dye as a Sacrifice*, and Propitiation for the Sins of the World, which renders his Mediation utterly of another Kind and Nature than that of *Moſes*. The miſtake of this Diſcourſe is, that he ſuppoſeth that men do argue from the general Nature of the Office of a *Mediator* and the Work of

Mediation in this Matter; when that which they do intend hence to prove, and what he intends to oppoſe, is from the ſpecial Nature of the Mediatory Office and Work of Chriſt, which is peculiar, and hath ſundry things eſſentially belonging unto it, that belong not unto any other kind of Mediation whatever, whereof himſelf gives one ſignal Inſtance.

In his enſuing pages, he wonderfully perplexeth himſelf in gathering up *ſayings* backward and forward in my diſcourſe to make ſome advantage to his purpoſe, and hopes that he is arrived at no leſs ſucceſs than a diſcovery of I know not what *Contradictions* in what I have aſſerted. As I ſaid before, ſo I ſay again, that I refer the determination and judgement of this whole matter unto any one who will but once read over the diſcourſe excepted againſt. But for his part, I greatly pity him, as really ſuppoſing him at a loſs in the ſenſe of what is yet plainly delivered. And I had rather continue to think ſo, than to be relieved by

by ſuppoſing him guilty of ſuch groſs prevarications, as he muſt be, if he underſtands what he treats about. Plainly I have ſhewed, that there was an eſpecial Law of Mediation which Chriſt was ſubject unto, as the Commandment of the Father. That he ſhould be incarnate, that he ſhould be the King, Prieſt, and Prophet of his Church, that he ſhould bear our Iniquities, make his Soul an offering for ſin, and give his life a ranſom for many; were the principal parts of this Law. The whole of it I have lately explained in my *Exercitations* unto the ſecond part of the Expoſition on the Epiſtle to the *Hebrews*, whereon if he pleaſe he may exerciſe and try his Skill, in a way of oppoſition. This Law our Lord Jeſus Chriſt did not yield obedience to in *our ſtead*, as though we had been obliged originally unto the duties of it, which we neither were nor could be; although what he ſuffered penally in any of them was in our ſtead, without which conſideration, he could not have righteouſly ſuffered in any kind. And the following trivial Exception of this Author

about the Obligation on us to lay down our Lives for the Bretheren, is meet for him to put in; seeing we are not obliged *so to dye* for any one, as Christ dyed for us. Was *Paul* crucifyed for you? But secondly, Christ our Mediator, and as Mediator was obliged unto all that obedience unto the *Moral* and all other Laws of God, that the Church was obliged unto; and that which I have asserted hereon is, that the Effects of the former obedience of Christ are communicated unto us, but the latter obedience it self is imputed unto us, and have proved it by those Arguments which this Man does not touch upon. All this is more fully, clearly, and plainly declared in the discourse it self, and I have only represented so much of it here again, that it might be evident unto all how, frivolous are his Exceptions. It is therefore to no purpose for me to transcribe again the Quotations out of my Book, which he filleth up his pages with, seeing it is but little in them which he excepteth against, and whoever pleaseth may consult them at large in the places from whence

whence they are taken. Or, becauſe it is not eaſie to find them out ſingly, they are ſo picked up and down backwards and forwards, curtailed and added to at pleaſure, any one may in a very little ſpace of time read over the whole unto his full ſatisfaction. I ſhall therefore only conſider his exceptions, and haſt unto an end of this fruitleſs trouble wherein I am moſt unwillingly engaged by this man's unſuſpected Diſingenuity and Ignorance.

After the Citation of ſome Paſſages, he adds pag. 301. "This methinks is "very ſtrange, that what he did as Me- "diator, is not imputed unto us, but what "he did not as our Mediator, but as a "Man ſubject to the Law that is imputed "to us, and reckoned as if we had done "it, by reaſon of his being our Mediator. "And it is as ſtrange to the full that "Chriſt ſhould do whatever was requi- "red of us, by vertue of any Law when "he was neither Husband, nor Wife, "nor Father, Merchant, nor Tradeſman, "Sea-man nor Soldier, Captain or Lieu-

"tenant; much leſs a Temporal Prince "and Monarch. And how he ſhould "diſcharge the Duties of theſe Relations "for us, which are required of us by "certain Laws, when he never was in "any of theſe Relations, and could not "poſſibly be in all, is an Argument which "may Exerciſe the ſubtilty of School-"men, and to them I leave it.

It were greatly to be deſired that he would be a little more heedful, and with attention read the Writings of other Men, that he might underſtand them before he comes to make ſuch a bluſter in his oppoſition to them. For I had told him plainly, That though there was a peculiar Law of Mediation, whoſe Acts and Duties we had no obligation unto, yet the Lord Chriſt even *as Mediator* was obliged unto, and did perſonally perform all Duties of Obedience unto the Law of God, whereunto we were ſubject and obliged, *pag.* 181. *Sec.* 14. And it is ſtrange to apprehend how he came to imagine that *I* ſaid he did it *not as our Mediator*, but as a Private Man. That which

poſſibly

poſſibly might caſt his thoughts into this diſorder was, that he knew not that Chriſt was made a Private Man as Mediator, which yet the Scripture is ſufficiently expreſs in. For the following Objections that the Lord Chriſt was neither *Husband nor Wife*, *Father nor Tradeſman*, &c. wherein yet poſſibly he is out in his Account, *I* have frequently ſmiled at it when *I* have met with it in the *Socinians*, who are perking with it at every turn; but here it ought to be admired. But yet without troubling thoſe Bugbears the *School-men*, he may be pleaſed to take notice, that the Grace of Duty and Obedience in all Relations is the ſame, the Relations adminiſtring only an External Occaſion unto its Peculiar Exerciſe. And what our Lord Jeſus Chriſt did in the fulfilling of all Righteouſneſs in the Circumſtances and Relations wherein he ſtood, may be imputed to us for our Righteouſneſs in all our Relations, every Act of Duty and Sin in them reſpecting the ſame Law and Principle. And hereon all his following Exceptions for ſundry pages, wherein he

ſeems

ſeems much to have pleaſed himſelf, do fall to nothing, as being reſolved into his own Miſtakes, if he doth not prevaricate againſt his Science and Conſcience. For the ſumme of them all he gives us in theſe words, *pag.* 304. *That Chriſt did thoſe things as Mediator, which did not belong to the Laws of his Mediation*; which in what ſence he did ſo, is fully explained in my Diſcourſe. And I am apt to gueſs, that either he is deceived, or doth deſign to deceive in expreſſing it by the *Laws of his Mediation*, which may comprize all the Laws which as Mediator he was ſubject unto; and ſo it is moſt true, that he did nothing as Mediator, but what belonged unto the Laws of his Mediation. But moſt falſe, that I have affirmed that he did. For I did diſtinguiſh between that peculiar Law which required the publick Acts of his Mediation, and thoſe other Laws which as Mediator, he was made ſubject unto. And if he neither doth nor will underſtand theſe things when he is told them, and they are proved unto him beyond what he can contradict, I know no rea-

ſon

ſon why I ſhould trouble my ſelf with one that contends with his own *Mormoes*, though he never ſo lewdly or loudly call my Name upon them. And whereas *I* know my ſelf ſufficiently ſubject unto Miſtakes and *Slips*, ſo when *I* actually fall into them, as *I* ſhall not deſire this mans Forgiveneſs, but leave him to exerciſe the utmoſt of his ſeverity, ſo I deſpiſe his ridiculous attempts to repreſent Contradictions in my Diſcourſe, *pag.* 306. All pretences whereunto are taken from his own Ignorance or feigned in his Imagination. Of the like Nature are all his enſuing Cavils; I deſire no more of any Reader, but to peruſe the places in my Diſcourſe which he carpeth at, and if he be a Perſon of ordinary underſtanding in theſe things, I declare that I will ſtand to his Cenſure and Judgement, without giving him the leaſt farther Intimation of the ſence and Intendment of what *I* have written, or Vindication of its Truth. Thus whereas *I* had plainly declared that the way whereby the Lord Chriſt in his own Perſon became obnoxious and ſubject unto the

the Law of Creation, was by his own voluntary antecedent Choyce, otherwiſe than it is with thoſe who are inevitably ſubject unto it by Natural Generation under it, as alſo that the Hypoſtatical Union in the firſt inſtant whereof the Humane Nature was fitted for Glory, might have exempted him from the Oblgation of any outward Law whatever, whence it appears that his conſequential Obedience, though Neceſſary to himſelf, when he had ſubmitted himſelf unto the Law (as *Loe I come to doe thy Will O God*) was deſignedly for us, he miſerably perplexeth himſelf, to abuſe his credulous Readers with an Apprehenſion that *I* had talked like himſelf, at ſuch a rate of Nonſence as any one in his Wits muſt needs deſpiſe. The meaning and ſumme of my Diſcourſe he would have to be this. *Pag.* 308. *That Chriſt had not been bound to live like a man, had he not been a Man*; with *I* know not what futulous Cavils of the like nature; when all that *I* inſiſted on, was the Reaſon why Chriſt would be a Man, and live like a Man,

which

which was that we might receive the Benefit and Profit of his Obedience as he was our Mediator. So in the cloſe of the ſame wiſe Harangue, from my ſaying, That the Lord Chriſt by vertue of the Hypoſtatical Union might be exempted as it were, and lifted above the Law, which yet he willingly ſubmitted unto, and in the ſame inſtant wherein he was made of a Woman, was made alſo under the Law, whence Obedience unto it became Neceſſary unto him, the man feigns *I* know not what Contradictions in his Fancy, whereof there is not the leaſt Appearance in the words unto any one who underſtands the Matter expreſſed in them. And that the Aſſumption of the Humane Nature into Union with the Son of God, with ſubmiſſion unto the Law thereon to be performed in that Nature, are diſtinct parts of the Humiliation of Chriſt, I ſhall prove when more ſerious Occaſion is adminiſtred unto me.

In like manner he proceeds to put in his Exceptions unto what I diſcourſed about

about the Laws that an innocent man is liable unto. For I ſaid, that God never gave any other Law to an Innocent perſon, but onely the Law of his Creation, with ſuch Symbolical precepts as might be inſtances of his obedience thereunto. Something he would find fault with, but well knows not what, and therefore turmoiles himſelf to give countenance unto a putid Cavil. He tells us, "That "it is a great favour that I acknowledge "*pag.* 310. that God might adde what "Symbolls he pleaſed unto the Law of "Creation. But the childiſhneſs of theſe impertinencies is ſhamefull. To whom I pray is it a favour, or what doth the man intend by ſuch a ſenſeleſs ſcoff? Is there any word in my whole diſcourſe intimating that God might not in a ſtate of Innocency give what poſitive Laws he pleaſed unto innocent perſons, as means and wayes to expreſs that obedience which they owed unto the Law of Creation? The task wherein I am engaged is ſo fruitleſs, ſo barren of any good uſe in contending with ſuch impertinent effects of malice and ignorance, that

that I am weary of every word I am forced to add in the purſuit of it, but he will yet have it that an "Innocent perſon ſuch as Chriſt was abſolutely, may be obliged for his own ſake "to the obſervation of ſuch Laws and "inſtitutions as were introduced by the "occaſion of ſin, and reſpected all of "them the perſonal ſins of them that "were obliged by them; which if he can believe he is at Liberty for me to perſwade as many as he can to be of his mind, whil'ſt *I* may be left unto my own Liberty and Choice, yea to the neceſſity of my mind in not believing contradictions. And for what he adds that "I know thoſe who conceit themſelves "above all forms of External Worſhip, I muſt ſay to him that at preſent perſonally I know none that doe ſo, but fear that ſome ſuch there are, as alſo others who deſpiſing not only the ways of External Worſhip appointed by God himſelf, but alſo the Laws of internal Faith and Grace, doe ſatisfie themſelves in a Cuſtomary obſervance of Forms of Worſhip of their own deviſing.

In

In his next attempt he had been ſingular, and had ſpoken ſomething which had looked like an Anſwer to an Argument, had he well laid the Foundation of his procedure. For, that Poſition which he deſigneth the Confutation of, is thus laid down by him as mine, "There can "be no reaſon aſſigned of Chriſt's Obe- "dience unto the Law, but only this, "that he did it in our ſtead; whereas my words are, "That the end of the Active "Obedience of Chriſt cannot be aſſigned "to be that he might be fit for his Death "and Oblation. And hereon what is afterwards ſaid againſt this particular End, he interprets as ſpoken againſt all other Ends whatever, inſtancing in ſuch as are every way conſiſtent with the Imputation of his Obedience unto us, which could not be, had the only End of it been for himſelf to fit him for his Death and Oblation. And this wilful miſtake is ſufficient to give occaſion to combat his own Imaginations for two or three pages together. pag. 314. He pretends unto the recital of an Argument of mine for

for the *I*mputation of the Righteouſneſs of Chriſt with the like pretence of attempting an anſwer unto it. But his deſign is not to mannage any controverſie with me, or againſt me, but as he phraſeth it, to *expoſe my miſtakes*. *I* cannot therefore juſtly expect from him ſo much as common Honeſty will require, in caſe the real handling of a Controverſie in Religion had been intended. But his way of procedure ſo far as *I* know and underſtand may be beſt ſuited unto his deſign. *I*n this place he doth neither fairly nor truly report my words, nor take the leaſt notice of the *C*onfirmation of my Argument, by the removal of Objections whereunto it ſeemed liable, nor of the Reaſons and Teſtimonies whereby it is farther proved; but taking out of my Diſcourſe what expreſſions he pleaſeth, putting them together with the ſame Rule, he thinks he hath ſufficiently *expoſed my miſtakes*, the thing he aimed at. *I* have no more concernment in this matter, but to refer both him and the Reader to the places in my Diſcourſe reflected on; Him truly to report and

Anſwer my Arguments if he be able, and the Reader to judge as he pleaſeth between us. And *I* would for this once deſire of him, that if he indeed be concerned in theſe things, he would peruſe my Diſcourſe here raved at, and determine in his own Mind, whether *I confidently affirm what is in Diſpute* (that is, what I had then in Diſpute; for who could divine ſo long agoe what a Doughty Diſputant this Author would by this time ſprout up into) *and that this goes for an Argument*, or that he impudently affirms me ſo to do, contrary unto his Science and Conſcience, if he had not quite pored out his Eyes before he came to the End of a page or two in my Book. And for the ſtate of the Queſtion here propoſed by him, let none expect that upon ſo ſlight an occaſion I ſhall divert unto the diſcuſſion of it. When this Author or any of his Conſorts in deſign, ſhall Soberly and Candidly without ſcoffing or railing, in a way of Argument or Reaſoning becoming Divines, and Men of Learning, anſwer any of thoſe many Writings which are extant againſt

that

that *Socinian* Juſtification which he here approves and contends for, or thoſe written by the Divines of the Church of *England* on the ſame ſubject, in the proof of what he denyes, and confutation of what he affirms, they may deſerve to be taken notice of in the ſame Rank and Order with thoſe with whom they aſſociate themſelves. And yet *I* will not ſay but that theſe cavilling Exceptions giving a ſufficient Intimation of what ſome Men would be at, if Ability and Opportunity did occurr, may give occaſion alſo unto a renewed Vindication of the Truths oppoſed by them, in a way ſuited unto the Uſe and Edification of the Church, in due time and Seaſon.

From *pag.* 185. of my Book, he retires upon his new Triumph unto *pag.* 176. as hoping to hook ſomething from thence, that might contribute unto the fartherance of his Ingenious Deſign, although my Diſcourſe in that place have no Concernment in what he treateth about. But let him be heard to what purpoſe he pleaſeth. Thus therefore he proceeds

pag. 315. "The Dr. makes a great flou-
"riſh with ſome Scripture Phraſes, that
"there is almoſt nothing that Chriſt hath
"done, but we are ſaid to do it with
"him, we are Crucifyed with him, we
"are Dead with him, Buried with him,
"Quickned together with him; In the
"actings of Chriſt there is by Vertue of
"the Compact between him as Mediator
"and the Father, ſuch an aſſured Foun-
"dation laid, that by Communication
"of the Fruit of theſe Actings unto thoſe
"in whoſe ſtead he performed them;
"they are ſaid in the participation of
"theſe Fruits to have done the ſame
"things with him. But he is quite out
"in the reaſon of theſe Expreſſions,
"which is not that we are accounted to
"do the ſame things which Chriſt did;
"for the things here mentioned belong
"to the peculiar Office of his Mediation,
"which he told us before were not rec-
"koned as done by us, but becauſe we
"do ſomethings like them; our dying to
"Sin is a Conformity to the Death of
"Chriſt, and our walking in newneſs of
"Life, is our Conformity to his Reſur-
"rection,

"rection, and the conſideration of the "Death and Reſurrection of Chriſt, is "very powerful to engage us to dye to "Sin, and to riſe unto a new Life; and "this is the true Reaſon of theſe Phraſes.

Any man may perceive from what he is pleaſed here himſelf to report of my words, that I was not treating about the Imputation of the Righteouſneſs of Chriſt, which he is now inveighing againſt. And it will be much more evident unto every one that ſhall caſt an eye on that diſcourſe; but the deſign of this confuſed rambling I have been forc'd now frequently to give an account of, and ſhall if it be poſſible trouble the Reader with it no more. The preſent difference between us, which he was ambitious to repreſent, is only this, that whereas it ſeems he will allow that thoſe expreſſions of our *being crucified* with Chriſt, *dead* with him, *buried* with him, *quickned* with him, doe intend nothing but only our *doing of ſomething like* unto *that which Chriſt did*, I doe adde moreover, that we doe thoſe things by the

vertue and efficacy of the Grace which is communicated unto us from what the Lord Christ ſo did and acted for us, as the Mediator of the New Covenant, whereby alone we partake of their power, communicate in their vertue, and are conformed unto him as our Head; wherein I know I have, as the Teſtimony of the Scripture, ſo the Judgement of the Catholick Church of Chriſt on my ſide, and am very little concerned in the cenſure of this perſon that I am *quite out* in the reaſon of thoſe expreſſions.

For what remains of his Diſcourſe ſo far as I am concerned in it, it is made up of ſuch Expoſitions of ſome Texts of Scripture, as iſſue for the moſt part in a direct contradiction to the Text it ſelf, or ſome expreſs paſſages of the Context. So doth that of *Gal.* 4. 4, 5. which he firſt undertakes to ſpeak unto, giving us nothing but what was firſt invented by *Crellius* in his Book againſt *Grotius*, and is almoſt tranſlated *Verbatim* out of the Comment of *Schlichting*. upon the place; the remainder of them corruptly *Socinianiſing*,

nianiſing, againſt the ſence of the Church of God. Hereunto are added ſuch pitifull Miſtakes, with Reflexions on me for diſtinguiſhing between Obeying and Suffering, (which Conceit he moſt profoundly diſproves by ſhewing that one may *Obey* in *Suffering*, and that Chriſt did ſo, againſt him who hath written more about the Obedience of Chriſt in Dying, or laying down his Life for us, than he ſeems to have read on the ſame ſubject, as alſo concerning the Ends and Uſes of his Death, which I challenge him and all his Companions to anſwer and diſprove if they can) as I cannot ſatisfie my ſelf in the farther Conſideration of, no not with that ſpeed and haſte of Writing now uſed, which nothing could give countenance unto, but the meanneſs of the Occaſion, and unprofitableneſs of the Argument in hand. Wherefore, this being the manner of the Man, I am not able to give an Account unto my ſelf or the Reader of the miſpence of more Time in the Review of ſuch Impertinencies; I ſhall adde a few things and conclude.

First, I desire to know, whether this Author will abide by what he asserts, as his own Judgement, in opposition unto what he puts in his Exception against in my Discourse, *pag.* 320. *All the Influence which the Sacrifice of Christs Death, and the Righteousness of his Life, that I can find in the Scripture is, that to this we owe the Covenant of Grace*; that is, as he afterwards explains himself, "That God "would for the sake of Christ enter in-"to a New Covenant with Mankind, "wherein he promiseth Pardon of Sin "and Eternal Life to them that Believe "and Obey the Gospel. I leave him herein to his second thoughts, for as he hath now expres'd himself, there is no Reconciliation of his Assertion to common sence, or the fundamental Principles of Christian Religion. That God entred into the New Covenant Originally only for the sake of those things whereby that Covenant was ratified and confirmed, and that Christ was so the Mediator of the New Covenant, that he dyed not for the Redemption

demption of Tranſgreſſions under the firſt Covenant, whereby the whole Conſideration of his Satisfaction and of Redemption properly ſo called, is excluded, that there is no Conſideration to be had of his Purchaſe of the Inheritance of Grace and Glory, with many other things of the ſame importance, and that the Goſpel or the Doctrine of the Goſpel is the New Covenant, which is only a perſpicuous Declaration of it, are things that may become theſe *New Sins* of the Church of *England*, which the *Elder* Church would not have borne withall.

Secondly, The Reader may take notice, that in ſome other Diſcourſes of mine now publiſhed, which were all of them finiſhed before I had the Advantage to peruſe the Friendly and Judicious Animadverſions of this Author, he will find moſt of the Matters which he excepts againſt, both cleared, proved and vindicated. And that thoſe Principles which he directs his Oppoſition againſt, are ſo eſtabliſhed, as that I neither

ther expect nor fear any such Assault upon them from this sort of Men, as becometh a serious Debate on things of this Nature.

Thirdly, That I have confined my self in the Consideration of this Authors Discourse unto what I was Personally concerned in, without looking at or accepting of the Advantages which offered themselves of reflecting upon him, either as unto the Matter of his Discourses, or unto the Manner of Expressing himself in its Delivery. For, (besides that I have no mind, and that for many Reasons, to enter voluntarily into any Contest with this man) the Mistakes which he hath apparently been led unto by *Ignorance* or Prejudice, his fulsome Errors against the Scripture, the Doctrine of the Ancient Church, and the *Church* of *England*, are so multiplyed and scattered throughout the whole, that a Discovery and *Confutation* of them will scarce deserve the expence of Time that must be wasted therein, untill a more plausible Countenance or strenuous Defence

fence be given unto them. And as for what he aimeth at, I know well enough where to find the whole of it, handled with more Civility and appearance of Reaſon, and therefore when I am free or reſolved to treat concerning them, I ſhall doe ſo in the Conſideration of what is taught by his Authors and Maſters, and not of what he hath borrowed from them.

Fourthly, I ſhall aſſure the Reader, that as a Thouſand of ſuch trifling Cavillers or Revilers, as I have had ſome to deal withall, ſhall neither diſcourage nor hinder me in the remaining ſervice which I may have yet to fulfill in the Patience of God for the Church of Chriſt, and Truth of the Goſpel; nor it may be occaſion me any more to divert in the leaſt unto the Conſideration of what they whiſper or clamour, unleſs they are able to betake themſelves unto a more ſober and Chriſtian way of handling things in Controverſie; ſo if they will not or dare not foregoe this ſuppoſed Advantage of Reproaching the

Doctrine

Doctrine of Nonconformists, under which Pretence they openly and as yet ſecurely ſcorn and deride them, when they are all of them the avowed Doctrines of all the Reformed Churches, and of this of *England* in particular; and if they think it not meet to oppoſe themſelves and Endeavours, unto thoſe Writings which have been compoſed and publiſhed profeſſedly in the Declaration and Defence of the Truth ſcoffed at and impugned by them, but chooſe rather to exerciſe their Skill and Anger on Paſſages rent out of Practical Diſcourſes, accommodated in the Manner of their Delivery unto the Capacity of the Community of Believers, as it is fit they ſhould be; I doe ſuppoſe that at one time or other, from one hand or another, they may meet with ſome ſuch Diſcourſe concerning *Juſtification*, and *the Imputation of the Righteouſneſs of Chriſt*, as may give them Occaſion to be quiet, or to Exerciſe the beſt of their Skill and Induſtry in an Oppoſition unto it; As many ſuch there are already extant, which they wiſely take

no

no Notice of, but only rave against Occasional Passages in Discourses of another Nature; unless they Resolve on no Occasion to foregoe the Shelter they have betaken themselves unto.

FINIS.